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The Christian Century

PUBLISHED WEEKLY

The Admirals' Moral Revolt
An Editorial

A New Reformation
An Editorial

America's Middle Way
By Donald A. Lowrie

My Ecumenical Pilgrimage
By Hillyer H. Straton

OCTOBER 26, 1949

NOTES ON EVENTS OF IMPORTANCE NOW TAKING PLACE IN THE OFFICE OF THE CHRISTIAN CENTURY

1 The Christian Century is now conducting a nation-wide poll of all Protestant ministers in the country. The purpose is to find out what they regard as the most successful churches in three population groups—big cities (100,000 or more), medium sized cities (5,000 to 100,000), and churches in small towns or in open country (5,000 and under). The editors believe it would be helpful to *every* church in the land to know what churches are doing the most effective work in these days when the effectiveness of *all* churches is being questioned.

This poll is no Hollywood publicity stunt! When the poll closes (on November 10) and the results have been tabulated, The Christian Century will then send members of its editorial staff into the churches selected by the ministers of the country to make an on-the-ground study, a painstaking and serious attempt to learn why these churches are considered to be the most successful in each population group. These studies will be published periodically in The Christian Century throughout 1950.

Ballots to the more than 100,000 Protestant ministers are now in the mail. Be sure to send your choices back promptly. Make the final selections a majority opinion!

(If you have not received your ballot, or know of any minister who has not received one, please send us name, address and denomination and we will mail another one.)

2 Editorial plans are steadily maturing to make next year's contents memorable. There will be, for example, a series of articles on THE CATHOLIC CHURCH AND THE LABOR UNIONS, by Kermit Eby (former national educational director of the C.I.O., now a professor of sociology at the University of Chicago); another series on ASIA'S REVOLUTION AND CHRISTIAN MISSIONS, by Earl H. Cressy (who wrote the best of all books on China's geography and is now professor of Chinese studies at Hartford); and a panel discussion of THE SOCIAL RESPONSIBILITY OF SCIENCE, which will be carried on between scientists, philosophers, ministers, journalists and others. And, of course, the up-to-the-minute, independent editorial fare in every weekly issue which readers of the Century have learned to expect.

AND SO FORTH . . .

3 Every mail brings added evidence of the tremendous interest in Mary Elizabeth Sergent's article

WHY AREN'T THEY LIKE US?

which appeared in the October 5 issue (see Correspondence on page 1267). The demand for reprints of this article far exceeds even our optimistic hopes. The letters and telegrams from subscribers have literally taken us by storm! The reprint (at $2.50 per hundred) is now ready, and a convenient order form will be found on page 1278. Send your order now!

4 With the announcement that Russia has the atomic bomb, more importance than ever attaches to the series, now in pamphlet form, by atomic scientists Cuthbert Daniel and Arthur M. Squires—

A ROAD TO ATOMIC PEACE

From this morning's (Oct. 14) mail: "It seems to me The Christian Century has never published a series of articles so important and perceptive, as constructive in its proposals as it is deft in its dispelling of myths. I hope you will continue to push the reprint, especially since the whole question is now being approached with renewed interest. Student groups interested in science and world affairs especially should be sure to study these proposals during the coming year. [Signed] Charles Walker, Philadelphia." For those who want their community to engage in something more than vapid talk about the atomic crisis, there is a coupon on page 1278.

5 That memorable series of three articles by Charles Clayton Morrison on

WHAT DID THE SUPREME COURT SAY?

is widely considered to be the cornerstone analysis and interpretation on which all future discussions of religion in the schools will be based. By popular demand, these articles are being reprinted in attractive pamphlet form and will be available soon! Order now; use the coupon on page 1278.

In This Issue

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DONALD A. LOWRIE

is a member of the staff of the International Committee of the Y.M.C.A. in Europe, a post he has held since 1916. During the First World War and afterward he worked with war prisoners in Siberia, was secretary of the Y.M.C.A. in Moscow and Odessa and assisted Russian students in various places in Europe. During the Second World War he was chairman of a committee coordinating relief work among Russian and other expatriates in Europe, director of the Russian Y.M.C.A. press in Paris, and chairman of the World Council of Churches commission on aid to the Orthodox churches. He is the author of *The Light of Russia* and *Masaryk, Nation-Builder* and translated into English Nicolas Berdyaev's *The Fate of Man in the Modern World.*

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Contents

EDITORIAL

Editorial Paragraphs 1253
The Moral Revolt of the Admirals 1255
A New Reformation 1257

SIMEON STYLITES: Stylites Awards for 1949 1261

CONTRIBUTED ARTICLES

My Ecumenical Pilgrimage, by Hillyer H. Straton .. 1259
America's Middle Way, by Donald A. Lowrie 1262
Sin or Sickness? by J. Maurice Trimmer 1264

BOOKS

The Case Against the Pagans, by Arnobius of Sicca 1266
Books in Brief 1266

CORRESPONDENCE 1267

Portland, Me. 1269
New York 1269
India 1271
Chapel Hill, N.C. ... 1272
China 1273
Boston 1274
New Haven, Conn. .. 1276
Turkey 1277
Oakdale, La. 1278
The Church Roll ... 1279

CURRENT FEATURE FILMS 1279

The Christian Century

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Coming Events

Sept. 15-Nov. 24. Church World Service Nationwide Clothing Drive.
Oct. 25-26. Conference on the Church and the Jewish People (American Committee on the Christian approach to the Jews); New York city.
Oct. 25-30. Disciples of Christ International Convention, Cincinnati.
Oct. 27. Lutheran One-Day Seminar, Regina, Sask.
Oct. 28. Lutheran One-Day Seminar, Saskatoon, Sask.
Oct. 28-30. American Federation of Lutheran Brotherhoods 12th Biennial Convention, Fargo, N. D., Moorhead, Minn.
Oct. 30. Reformation Day.
Oct. 30. Ford Hall Forum, Boston; Murray Banks, speaker.
Oct. 30. Chicago Sunday Evening Club; Congressman Brooks Hays, speaker.
Oct. 30. Lutheran One-Day Seminar, Edmonton, Alta.
Oct. 30. Salem, Mass., Council of Churches Ecumenical Service; Allan Knight Chalmers, speaker.
Nov. 3-5. Third National Conference on Intergroup Relations, Chicago.
Nov. 4. World Community Day (United Council of Church Women); theme: "Peace Is Possible."
Nov. 4-6. Philadelphia General Meeting of the Religious Society of Friends, Race Street Meetinghouse, Philadelphia.
Nov. 6. Chicago Sunday Evening Club; Daniel A. Poling, speaker.
Nov. 6. Ford Hall Forum, Boston; Arthur Garfield Hays, Kurt Singer, speakers.
Nov. 8. Chicago Institute for Religious and Social Studies; theme: "Religious Liberty"; Paul Lehmann, Frank O'Malley, Leo Straus, speakers.
Nov. 8-10. Sixth Annual Convocation on the Church in Town and Country, Lincoln, Neb.
Nov. 13. Men and Missions Sunday.
Nov. 13. Northern Baptist-Disciples of Christ Pulpit Exchange Day.
Nov. 15. Chicago Institute for Religious and Social Studies; Solomon Grayzel, James H. Nichols, Heinrich Rommen, speakers.
Nov. 15. New York Institute for Religious and Social Studies; themes: "Spiritual, Problems in Contemporary Literature," "Toward the Social and Cultural Anatomy of New York," "American Spiritual Autobiographies"; Adolf A. Berle, Jr., Edward Corsi, George Kernodle, speakers.
Nov. 15-16. Evangelical and Reformed Women's Guild Quadrennial Meeting, Cleveland.
Nov. 16-18. Congregational Christian and Evangelical and Reformed Churchwomen's Fellowship Assembly, Cleveland.
Nov. 18-20. National Woman's Christian Temperance Union Diamond Jubilee Anniversary Observance, Cleveland.
Nov. 18-21. United Stewardship Council Annual Meeting, Pittsburgh.
Nov. 24. Thanksgiving Day.
Nov. 24-Dec. 25. 6th Annual Worldwide Bible Reading Program.
Nov. 27. First Sunday in Advent.
Nov. 29-30. Advisory Council, American Bible Society Meeting, New York city.
Dec. 4-11. Far Eastern Conference (International Missionary Council, Younger Christian Churches, World Council of Churches), Bangkok, Siam; theme: "The Christian Church in Changing Eastern Asia."
Dec. 6. Federal Council of Churches Executive Committee Meeting, Atlanta.
Dec. 11. Universal Bible Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, OCTOBER 26, 1949 NUMBER 43

EDITORIAL

ALASKA is dominated by liquor interests which have that territory "by the throat," according to Mark A. Dawber of the Home Missions Council. Dr. Dawber has just returned from visiting Alaska again. This time he went as the head of a four-man commission appointed by Secretary of the Interior Krug to study native problems. Nearly all these problems, he reports, are rooted in the exploitation of native life by the liquor interests. The district attorney in one town told Dr. Dawber that 95 per cent of the criminal cases coming to his office could be traced directly or indirectly to liquor. The home missions leader declares that in spite of shockingly low moral conditions directly attributable to the unprincipled greed of liquor dispensers, church groups connive with other civic bodies to appease these interests. He says that the churches should open a campaign to challange the dominance of Alaskan life by this insatiable business, but that they will probably lose "some of their most influential members if they do so." Well, what if they do! It is better to lose members than to lose their souls and to sacrifice the respect of all right-thinking people. Such a campaign ought to begin as soon as sufficient forces can be mobilized to make it effective. Native Indian and Eskimo life in Alaska is going the way that the U.S. Indians went, and the white population is not in much better condition. The Protestant churches of this country ought to take the initiative by giving the Home Missions Council the resources and leadership to make a large-scale attack on the conscienceless interests which are demoralizing Alaska.

Dawber Urges War On Liquor Interests

Federal Council Enters Lawsuit in Texas

IN FILING a brief in the case of a Texas Negro who is seeking equality of educational opportunity in that state, the Federal Council of Churches courageously broke a precedent which needed breaking. This is the first time that the council has entered a court contest of this kind. It is doing so as a "friend of the court." This means that attorneys for the council have drawn up a brief of *amicus curiae* in support of the plaintiff and have filed it with the court. The council's responsibility is therefore secondary, but it is nevertheless on record concerning the principles involved in the case. This is a commendable move. The council is acting in line with opposition to the principle of racial segregation which was voted at its Columbus meeting more than three years ago. Since this principle is involved in the Texas case and since court decisions have an important influence on the application of the laws affecting equality of opportunity, the council did right in taking this opportunity to bring its Columbus action to bear. In so doing it recorded the fact that the Presbyterian Church in the United States dissociated itself from the action. There is no reason why the great majority of the denominations represented in the council should permit themselves to be immobilized by lack of complete unanimity, as has so often happened in the past. The Southern Presbyterian church has no ground for complaint over the present action, since its dissent is recognized. Now that the council has broken with precedent and done it on a highly controversial issue, it should select further occasions for legal action in defense of principles to which Protestant America is committed. The field of separation of church and state, particularly in education, is overripe for such action.

Women Join National Council of Churches

WITH ONLY three votes opposing, the 96 women of the national committee of the United Council of Church Women last week voted to unite with the proposed National Council of the Churches of Christ in America. The decision reached by the Los Angeles meeting was wise and right. It should result not only in a much more effective interchurch organization but should strengthen cooperative Protestantism all along the line. This observation is reinforced by the democratic process by which the Los Angeles decision was reached. When the churchwomen's organization held its national convention in Milwaukee nearly a year ago, its leaders were unable to reach an agreement as to whether their important body should enter the coming merger. So the convention voted to have the question discussed throughout the country and gave the national committee power to make a decision after taking the result of the discussions into account. The operation of this process produced the overwhelming consensus recorded at Los Angeles. When the National Council is formed, probably next year, it will have as a constituent element the United Council of Church Women. This will be good for the new interchurch agency. The United Council has a pronounced allergy to stuffed shirts and has largely succeeded in keeping its own activities out of their clutches. It decided to enter the National Council so that it can have a more effective access to church life. It recognized the danger that in this association it is more likely

to be exposed to ecclesiastical interference, but it is accepting that risk in the interest of a larger ministry. Meanwhile it can be counted on to do its part in preventing the National Council from falling into the hands of male dowagers, who seem to have considerable success in getting themselves elected to represent denominations on interchurch bodies.

Clean Bill Is Given Atom Commission

SWEEPING APPROVAL of the work of the U.S. Atomic Energy Commission has been given Congress by its joint committee on this subject. Instead of being guilty of "incredible mismanagement," the commission headed by David E. Lilienthal is praised for having taken "a vast enterprise which was falling apart at the seams" and making it a going concern again. The charges made by Senator Bourke B. Hickenlooper, and given such sensational display in the press, are dismissed almost contemptuously. But this report was adopted by a strict party vote—nine Democrats for it and six Republicans against. The partisan nature of this verdict is disturbing. The use and control of atomic energy is too vital a matter to be made a plaything of party politics. Even though the Republicans in Congress naturally wanted to help Senator Hickenlooper, who is up for re-election next year, get out of the mess he made for himself, they strain public confidence by acting as though they would subordinate everything to that partisan end. There is an aspect to this report on the Atomic Energy Commission too few Americans have thought about. Just now the press is full of assurances that even though the Russians have the bomb, the U.S. is so far ahead in technical knowledge and manufacturing equipment that the Soviet Union will never catch up. But the London *Economist* points out that so many difficulties have been created for the AEC and the scientists working under it by American politicians that this lead may not be maintained. The Russians, says the *Economist,* "have no irresponsible legislators willing, for party, or even personal, motives, to delay the program of atomic development for month after month. . . . Any estimate of the lead America is likely to enjoy in ten years' time must take account of the political delays and attacks which have diminished America's present advantage."

Communist Verdict Raises Free Speech Issues

CONGRESS interrupted its work to applaud word from New York that the eleven Communist party leaders on trial for conspiracy to overthrow the government had been convicted. The incident was one of many that showed the trial had become more a political than a legal matter. The country had expected the verdict; it would have been astounded, and angered, had any other been rendered. Americans no longer believe that Communists form a political party in the ordinarily accepted meaning of that term. Rather, they constitute a fifth column, taking their orders from Moscow and doing everything possible to serve Russia's interests. Public opinion wants an end made of that kind of thing. But the Communists likewise gave the impression that they expected the verdict, and even were deliberately provoking it. The penalties for contempt incurred by their lawyers lent credibility to this view. Nevertheless, the trial has left many unsettled issues. By the time it reaches the Supreme Court, the nature of limitations on the free speech guarantees of the Bill of Rights will be under scrutiny as never before. Will the highest court adhere to its "clear and present danger" rule? In the New York trial the prosecuting attorney reminded the jury of Justice Holmes' denial that free speech grants the right to yell "Fire!" in a crowded theater. But he never quite mentioned "clear and present danger." Will the Supreme Court likewise discard that test? The appeal will also surely call in question the constitutionality of the Smith act under which the Communists have been convicted. It is one of the ironies of the case that the only previous convictions under this law were those of the striking truckers in Minneapolis obtained in 1941, and in that instance the Communists applauded because the men convicted were Trotskyites. The Supreme Court refused to review the Minneapolis convictions. It can hardly, however, turn its back on as celebrated an appeal as will now come up from New York. The United States is moving into a period of immensely important civil rights cases. With two giant nations locked in a global power struggle, how far must the nation dedicated to "democratic freedoms" go in allowing those very freedoms to be used by partisans of the other to undermine its strength? With so vital an issue coming up, it is alarming to see the caliber of the Supreme Court falling as the importance of its decisions rises.

Behind the Rajk Confession

HUNGARY'S trial and execution of Laszlo Rajk and other Communist leaders has shaken Europe to an extent not faintly appreciated in this country. Not since the Moscow purges of the mid-thirties has there been anything like this, and Europe interprets Rajk's hanging to mean—as did the Moscow purges—that a fierce internal battle is being fought for control of international Communism, and that the victors will feel their position insecure until all their opponents have been eliminated. Until recently, Rajk was the Number Two Communist in Hungary. He was a tough and ruthless party leader who had been an outstanding figure in Communist campaigns all over western Europe. Yet he confessed at his trial that all the time he had been an undercover agent of the Horthy reaction in Hungary, that he had commanded a part of the International Brigade in Spain only to wreck it, that he had been an agent of the nazi Gestapo while in a French concentration camp, that he had been a spy for the United States and Britain, and that he had conspired with Tito to assassinate the heads of the Hungarian Communist government. Was Rajk actually this kind of traitor? Probably no more than Bukharin and Zinoviev were the traitors they confessed to being at their trials. Much more likely is the explanation that Rajk did stray from the line of absolute subservience to Moscow, did flirt with the heresy of Tito (which party doctrine now calls Trotskyism) and did, under dialectical pressure in prison, repent his sin and

seek to make atonement at his trial. To understand the mental processes involved, read again Koestler's *Darkness at Noon*. The Hungarian trials therefore are evidence that Moscow feels its position in danger. Tito is not collapsing in Yugoslavia, and there are signs of the Tito heresy's developing in other satellite countries. Purges are spreading. Bulgaria is reported about to try its former deputy premier. All of which argues, for those who fear a Russian attack on the west, that the Cominform is not feeling its strength these days. On the contrary, it is feeling its weakness.

Czech Churches Are 'Domesticated'

MASS ARRESTS continue in Czechoslovakia as that unhappy country is being swallowed inch by inch by her Communist "protector." The Czech Communist government recently announced two more steps imposing state control on churches and clergymen. Laws to go into effect on November 1 will classify the clergy as civil servants and give the state complete control over all church appointments, finances and administration. As in Russia and other communist countries, Czechoslovakia is now to have a cabinet officer to supervise church affairs. News accounts of these developments generally present all this as something radically novel. But it is nothing more than a further development of past practices. The state is simply moving toward complete domination, whereas it previously governed only partially. This process, as W. A. Visser 't Hooft of the World Council of Churches has said, deserves to be called "domestication." It is not less dangerous because its methods seek to evade the more brutal processes of persecution. Indeed, it is more effective and in the long run is even more likely to prove fatal to the church. Its objective is clearly to place the church in a position of supine subjection to the government, as it is in Russia. It goes without saying that no state which held the liberties of its people in decent respect would put on the kind of campaign that is now reaching its climactic stages in Czechoslovakia. But it must also be said that no church which holds the faith of its members as more precious than power would have opened the way to its own enslavement as the churches, Protestant as well as Roman Catholic, have done in Czechoslovakia. Religious liberty is a very precious heritage, as the Czechs now realize, but it can be maintained only when church and state jealously guard the wall of separation between them.

Nobel Peace Prize to Lord Boyd Orr

THE NORWEGIAN Parliament has voted the Nobel peace prize to Lord Boyd Orr who, as Sir John Boyd Orr, was the first director-general of the U.N. Food and Agriculture Organization. We don't know whether the vote, which was unanimous, was a recognition that the food problem lies at the root of the world's peace problem, or whether it was conferred to honor Lord Boyd Orr's presidency of the international world government movement. As Nobel prizes go, this 1949 award is a pretty good one. We still wish, however, it had gone to Ralph Bunche. . . .

The *Detroit Labor News* is much disturbed because Bishop Desranleau, of the Catholic diocese of Sherbrooke, Quebec, is quoted as having said that "it is capitalism which is the cause of all our miseries. We should work against it, not to transform it—it is immutable; not to correct it—it is incorrigible; but to replace it." If he goes on talking that way, the Detroit labor paper warns the Canadian prelate, the totalitarians will get him. . . . After Senator McCarran had cabled from Europe that his first-hand investigation had shown all legitimate D.P.'s could be admitted to the United States under the present law, the Senate voted to postpone action on proposed amendments until January. Here is a chance for church agencies to furnish a report on the actual D.P. situation which will be generally believed. There are many reasons to believe that the most demanding human problem now is that of the 12 million "expellees," rather than the half-million or so remaining D.P.'s. . . . The Lutheran Church in Bavaria has discovered "on liturgical grounds" that electro-acoustical chimes and bells are verboten. So here's another vital religious issue settled.

The Moral Revolt of the Admirals

There has been a great deal of talk about "survival in the air age." Survival of what? If we mean the bare and simple physical survival of American lives, the answer is easy. Do not fight at all. But if we mean the survival of the values, the principles and the traditions of human civilization, we must insure that our military techniques do not strip us of our self-respect.

Our country has had a long history in support of measures for the amelioration of the effects of warfare. If we now consciously adopt a ruthless and barbaric policy toward other peoples, how can we prevent the breakdown of those standards of morality which have been a guiding force in this democracy since its inception? The concept of indiscriminate bombing attacks on nonmilitary targets undermines these accepted standards and if it is initiated may destroy them.

THE WORDS quoted above come from the testimony of Rear Admiral Ralph A. Ofstie, liaison officer of the U. S. navy with the Atomic Energy Commission, given to the House armed services committee on October 11. With his testimony Admiral Ofstie lifted the whole current controversy over the defense policies of the United States to a new level. He branded our nation's policy as immoral. Hanson W. Baldwin, military editor of the *New York Times,* on the previous day had taken a dig at the argument which the navy had been advancing in the Washington hearings. "Some of the navy's interest in morality as applied to strategic bombing," he had said, "seems newfound." Nevertheless, Admiral Ofstie went right ahead to nail the moral issue, like Luther's Wittenberg theses, to the door of the room in which the congressional committee is studying defense policy. The navy is against the present policy, which relies on an atomic blitz, not only because it questions its military effectiveness, but also because it regards it as immoral.

Earlier in the hearings, as we pointed out last week, Admiral Arthur W. Radford, commander of the Pacific

fleet, had raised this same moral issue. He had pointed out that the B-36 bombers relied on to deliver atomic bombs against the Russians from a height of 40,000 feet could only, if they got through, drop their bombs indiscriminately on largely civilian populations. It would be the "obliteration" bombing of World War II all over again, but this time on the immensely enlarged atomic scale. If such a wiping out of cities and civilians succeeded in knocking out the Russians—which Admiral Radford denied it would do—the act would remain immoral because it would leave a world after the "victory" in which victors and vanquished would alike be overwhelmed in devastation and despair:

> In planning to wage a war, if we are forced to fight, we must look to the peace to follow. We must know what kind of a peace we wish to have and what price we are willing to pay to achieve it. . . . A war of annihilation might possibly bring a Pyrrhic military victory, but it would be politically and economically senseless. In my opinion the American people, if they were well informed on all factors involved, would consider such a war morally reprehensible.

Boiled down, what the navy is saying in the present Washington hearings is this: The sort of war the United States is preparing to fight in the event of a conflict with Russia will be a military, political and economic mistake, *and it will be a moral catastrophe.* It is morally wrong in its intent. It will be morally wrong in its execution. And it will be morally destructive in its effect on the character of the American people. *The navy is appealing to the Congress and people of the United States to register a moral judgment against the present defense policies of the United States government.*

Here is something new in the history of modern nations. And here is something that the Christian churches of the United States, and American citizens who are striving to be Christians, must face with a profound seriousness. When a branch of the armed services declares that the orders it is expected to obey involve deliberate immorality, then the Christian church, if it is to maintain its claim to furnish man with moral guidance, is brought to a day of judgment. Does it know right from wrong? Can it tell the American people whether the policy of their government is moral or immoral? Will it tell the government itself?

Very few Americans, we believe, foresaw the seriousness of the issues that would emerge when the navy "high brass" resorted to the spectacular measures which have produced the present congressional inquiry. Citizens and congressmen have become hardened to the ways in which the branches of the armed services try to throw a scare into Congress every year at appropriation time. What was happening this year seemed to be just some more of the usual procedure. The airforce was seeing that the press should be filled with dark and foreboding articles about the strength of the Russian air arm. The army was inspiring articles about the size of the Russian army; some we saw even claimed that the Russians could put 1,000 fully equipped and trained divisions into action in less than a year. The navy, having control of the seas, seemed reduced to the tactic of insisting that if its funds were cut to build up the other two services the nation's "margin of safety" would be trimmed perilously thin.

The American public took philosophically all this a-fussin' and a-feudin' to gain maximum appropriations; it was old stuff. Even the opening blasts from the admirals—the "calculated indiscretion" of the Bogan letter, with its Radford and Denfield endorsements—did not make the seriousness of the issues involved at once apparent. Many an American simply concluded that the admirals had been coddled so long by Franklin D. Roosevelt, the navy-idolater, that they were bucking and kicking against being put back in the harness of a unified discipline. But when Admiral Radford, in opening the navy's case, laid down the proposition that "the plane itself [the B-36] is not so important as the acceptance or rejection of the theory of atom blitz warfare which it symbolizes," the issue at Washington suddenly stood out as something more than a wrangle among the inhabitants of the Pentagon. The issue, it became plain, was the moral integrity of the United States of America.

We never expected to see the Christian churches, as well as the U.S. government, brought to the bar of moral judgment by the United States navy. Now that this has happened—for it *has* happened—we are none too happy about it, because we know how ill prepared the churches are to meet the issue. The churches have been nibbling at the problem of the morality of atomic warfare at intervals ever since Hiroshima, and so far they have gotten exactly nowhere.

To be sure, the 21 American theologians who, at the invitation of the Federal Council, first tackled the atomic bomb, were clear enough that Hiroshima and the obliteration bombing in World War II had been moral outrages. But they became extra cautious when it came time to consider future atomic bombing. The British churchmen headed by Dr. Joseph H. Oldham who prepared a report on this issue, were even less ready to agree on moral verdicts. The conclusion of the commission of the Anglican church that "in certain circumstances"—unspecified—"defensive necessity might justify their [atomic bombs'] use against an unscrupulous aggressor," so plainly avoided the issue that it was greeted with derision by much of the British secular press. And we are all aware of the paralysis of judgment which overtook the World Council of Churches at Amsterdam when it faced the issue of a possible just war waged with atomic weapons.

In the light of the record to date, the prospect for moral leadership from the churches is not promising. But how much longer can the issue be avoided? The commanding officers of one branch of the armed services have declared that the defense policy of this nation is immoral in intent and, if carried into effect, will be immoral in execution and outcome. Is that so, or isn't it? The American people—all the American people, in the churches and out—and all the people of the world have a right to ask that question of the churches. And if the churches cannot face and answer it, clearly and with confidence, then they should not be indignant at those who demand: What good are they?

Yet the searching nature of the issue which the admirals have raised for the churches, as well as for the nation, must not be minimized. The admirals' challenge is really to the whole conception of total war. They rightly proclaim a moral revolt against its complete savagery—against a "ruthless and barbaric policy"—to which there are no longer limits since the end has become the imposing

of unconditional surrender. They cry out against a theory of waging war which will leave nothing but desolation in its wake. In other words, they stand for limited war.

But when that demand is faced, what happens? Staggering issues immediately present themselves. Can modern war, with atomic and other mass destruction weapons, be limited? No. Can it be fought on any other basis than that of moral nihilism? No. If moral principle has the kind of relevance the admirals claim, has it not a great deal more? Yes. Have the churches been dodging this issue because they would be compelled, once it were opened up, not only to declare that the admirals are right in contending that moral principles apply, but to maintain that these principles undermine the whole structure of our national defense? Again, yes.

Up to now the churches have thrown over their mission of giving moral direction because their own leadership has been perplexed by doubt and divided in mind. So they have reached a tacit understanding among themselves to blanket in silence this most crucial of all the political issues affecting the fate of mankind. They have tried to keep conscience quiet by busying themselves with works of mercy and relief, picking up the personal wreckage tossed aside by a political order in which the savage struggle for naked power never ceases, or by trying to organize some kind of overarching ecclesiastical fellowship that may possibly survive the agony of man and the death of his other institutions. But if the churches retain a conscience for the discharge of their moral responsibility, they cannot avoid this issue much longer—not when the armed services themselves begin to make a public appeal to morality.

A New Reformation

WHAT would a new reformation be like? What would happen if the world of the 20th century were shaken as the Protestant Reformation shook northern Europe after Luther posted his 95 theses on the door of the castle church in Wittenberg on October 31, 1517? Of course no certain answer can be given to a question of this sort, for history never precisely repeats itself. But if the new reformation followed the general pattern of the old, something like this would take place:

A new reformation would begin, as did that which started 432 years ago, with a simultaneous reform of morality and purification of doctrine. It would spread, as the earlier reformation did, throughout the Christian community, affecting Roman Catholic as well as Protestant churches. This time it could hardly avoid influencing Eastern Orthodoxy or challenging non-Christian religions as they have never yet been challenged. A new reformation would also overleap ecclesiastical bounds, as the first did, changing the life of nations, powerfully influencing cultural and social standards, destroying creedal limitations on community and setting up wider conceptions in their place. It would deepen the spiritual and intellectual life of multitudes of Christians, strengthen and renew the corporate life of the churches which survived it, and overflow in a great release of Christian energy and zeal in evangelism, missions, education and service to humanity.

Luther's world had been prepared for the Reformation by at least three centuries of religious and moral agitation and by important changes in politics and economics. In all these respects our world has also been prepared; so it may reasonably be maintained that our time is ripe for a great new revival of essential Christian faith and life. Not only Western civilization but also emerging non-Christian peoples are ready for thoroughgoing revolution. The judgments of wars and other social catastrophes and the peril of worse calamities ahead have shocked the minds of men everywhere into recognition of the essential immorality of our common life. The promise of new dignity in living, of the abolition of the worst forms of the materialism of misery, of new freedom and wider community have fired men with discontent and rebellion. This mood may be turned to good because increasing numbers of men in all lands are coming to see in the doctrines of the Christian faith the answer to their desperate prayers.

It is not generally recognized that there is a strong moral quality in the challenge which submerged peoples here and abroad offer to the status quo. But the challenge is there, and it offers the Christian faith one of its greatest opportunities. The revolt of the colored peoples against discrimination based on race, the submerged rebellion of men everywhere against the indignities to personality inflicted by war, the claims of working people for a just share of the fruits of their labor are all elements in the moral revolution of our times. This fact holds bright promise for a new reformation, since the Protestant Reformation got its start in moral revolt. Luther's theses protested against the crass immorality of the church's sale of indulgences, but quickly widened into rebellion against all sorts of clerical corruption and vice. A new reformation would fan the flames of moral revolution until they would consume injustice and evil inside the church as well as in our society.

I

Fundamental moral reform never occurs without a radical change in thought. Luther could precipitate such a change because for a long time people had observed that what the church and its clergy taught did not correspond with what the church and its clergy did. Hence they were compelled to think for themselves, which they did in spite of bitter penalties for so-called heresies. That process of rethinking is under way today, and on a worldwide front. The extension of science has instilled into men a respect for truth which is at its heart profoundly religious. Their search for truth has not closed their minds to the ultimate truth of the gospel, in spite of the fact that often the church is more of a hindrance than a help. Inside the church, or in parts of it, the current revival of concern with theology and the restudy of the Bible bears evidence that the intellectual and spiritual hunger of our time is not being given a stone when it asks for bread. The vigor and breadth of the controversies of our time, such as those involving the moral responsibilities of science and the relation of church to government in education, together with the poignancy of the personal search for peace of mind, testify that our world contains the doctrinal and intellectual makings of another reformation.

Moral and doctrinal reform is accompanied by drastic economic changes in every great spiritual upheaval. Hu-

man action cannot be neatly sealed off in compartments, so that a revolution in thought and behavior would fail to affect the fundamental relationships of men in their work. The 1517 reformation vitally infiltrated the economic structure, and it was not prevented from doing so by a church which owned from one-fifth to one-third of all the land in Europe. Today the work of the 16th century in stripping the Catholic Church of vast feudal holdings in northern Europe is being carried on in the eastern part of that continent, in much of Latin America and elsewhere. But our reformation will have to go much farther than that, because in every land men demand a just wage and a chance to support their families in decency. This worldwide ferment is not merely the demand of hunger or greed for more material goods; it is or may become a religious affirmation of man's right to exercise stewardship over resources with which God has entrusted him and for which he is responsible.

The reformation of four centuries ago was related to political developments of the greatest historical importance, and a new reformation will not be different. In the providence of God, Luther was powerfully helped by the growing spirit of nationalism in Europe. The reformation with which his name is associated brought nations to birth not only on that continent but also in North America, as the history, laws and institutions of our own country bear witness. In our day nationalism has run its course in Western civilization, and it is giving way to revolutionary stirrings whose ultimate result we can as yet see only dimly in the United Nations, in the movement for a United States of Europe and in other groupings. In Asia the struggle for self-determination through nationalism is only beginning to succeed, while in Africa a submerged seething has not yet found expression in outward shapes. But everywhere populations are straining against the chains of outmoded political institutions. Where peaceful change is possible, as in Britain and America, they achieve far-reaching reform. Where peaceful change is not possible, open revolution, either in violent or in nonviolent form, is epidemic. This political ferment is another essential element in the deep-going reformation we need in the 20th century.

II

It was said above that a new reformation would affect the entire Christian community, Roman Catholic, Eastern Orthodox and Protestant. This is true because the Christian church cannot stand as a merely passive spectator to massive upheavals when its own high mission is involved. The gospel which it is the duty of the church to proclaim and live is a word of liberation, of the dignity of man as an equal child of God, of the fulfillment men find in working with providence to establish community in the Kingdom of God. That gospel judges church as well as nation, clergy as well as laity, economic and political systems as well as the individual worker and his union or the politician and his city, state or nation. It is the most powerful single force working within the revolutionary turmoil of our century.

Standing before that bar of judgment, Catholicism must repent of its monarchical and feudal obsession with power, Orthodoxy of its mystical subservience to whatever government is in control, Protestantism of its excessive individualism and its sectarian fragmentation. But this is not to say that these three divisions of Christianity are equally impotent to contribute to a new reformation. Roman Catholicism has forged its own chains of unreformability in the dogma of papal infallibility and the earlier dogma of its own perfection as the one true and perfect church. Consequently it can change only in minor ways and by subterfuge, indirection and backstairs intrigue. It cannot lead a new reformation because it cannot reform itself. Orthodoxy, or at least that large fraction of it which is found in Russia, cannot reform either so long as it accepts the chains of totalitarian slavery imposed by a state whose ruling idea is dialectical materialism. The fact that in its whole history from 1054 onward this branch of Christianity has produced no real reformation suggests that there may be a deeper reason for the failure than the circumstances in which Orthodoxy finds itself today.

III

Protestant Christianity is committed to a continuous reformation by its conception of the relation of the church to its only head, Jesus Christ, and to his gospel. It stands forever under judgment because it holds that the church is composed of fallible men who never completely obey Christ's perfect will. But it has faith to believe that new light will yet break from the word of God and that to follow that light is to take the road to freedom and fulfillment for the church and for all mankind. So Protestantism should be capable, in God's hands, of leading a new reformation. The principles which Luther, Calvin and Zwingli released into the world of the 16th century are still held and they are still true. In the larger context of our times, the conditions which prepared the world for their message were similar to our own.

Why then is a new reformation delayed? This is a question which admits of no quick and easy answer. It is so important that every Protestant Christian ought to wrestle with it, as Jacob contended against the angel. Readers who have a desire to wrestle in print in the correspondence columns of this paper should confine their letters to a single point and to 300 words. Those who are certain that they already know the answer ought to be shamed into silence by the fact that so far as man can see the moral, intellectual, economic and political conditions of a new reformation are here and yet the great change has not come. Why?

Who Hinged the Aspen Leaves

HIS calm repeating fingers hinged
The aspen leaves, uncurled the fringed
And flowered tree, reset in place
Delicate icy wreath, white face.
Who stirred gold iris, jewelweed,
Gill-over-the-ground, of living seed
Great flush of green, alerts the mind:
Gives patience while we grope to find
The calyx of pure truth among
Forests of words that we have sung.

CELIA DIMMETTE.

My Ecumenical Pilgrimage

Twelfth Article on 'How My Mind Has Changed in the Last Decade'

By Hillyer H. Straton

FOR twenty-three years I have preached regularly every Sunday. Since I have kept my sermon manuscripts, I have a fairly accurate way of checking the development of my mind during that time. Occasionally I reread some of my sermons of ten or twenty years ago. I know no better way of deflating spiritual pride. If a message delivered then seemed so marvelous and is now so dull, may not the present masterpieces partake of the same characteristic? Surely God is patient and surely the long-suffering understanding of one's congregation proves they are God's people, in this respect at least!

I

A definite trend appears if three sermons are recalled. In 1932 I preached the annual sermon for the Indiana Baptist Convention on "A Whole Gospel for the Whole World." The sermon contained a rather caustic criticism of our general denominational ineffectiveness and a plea for theological regularity. It pressed home the Great Commission's command to go, teach and observe the gospel and urged a deeper consecration to Christ. Six years later I spoke before the Fundamentalist Fellowship of the Northern Baptist Convention on "The Social Implications of Evangelism." Significantly the deliverance of this address, which was orthodox enough, marked the beginning of our withdrawal from one another. Up to that time, this group might have been characterized as "His Majesty's loyal opposition." But it was rapidly becoming so schismatic that many who had worked with it felt the necessity I felt quietly to withdraw.

In the summer of 1948 I was one of the Northern Baptist delegates at Amsterdam. On my return I reported what happened at the first Assembly of the World Council of Churches under the title: "The Coming World Church." I made the following points: *Time* had been correct in saying that there was "no Pentecost" at Amsterdam. The church was not born there. There were no cloven tongues of flame, for we were not interested in the visibility of the Spirit. That had its place in Jerusalem at the first Pentecost. But we were vitally interested in the fruits of the Spirit: "love, joy, peace, long-suffering . . ." However, those of us who were there believed that *the church was born again at Amsterdam.* This is the factor that has relevance for our generation. The message emphasized the importance of the Assembly, in which 135 different church bodies met as one. It also maintained that the ecumenical pronouncements of the council were most significant: Jesus Christ is alive. Our unity is real. Old orders are under God's judgment. The world must be won for Christ.

So my preaching pilgrimage starts with a narrow sectarianism which is critical even of one's own group but exhibits a complete loyalty to God's revealed truth, especially as seen in Jesus Christ. This loyalty to whole truth is shown by the growing recognition of the social message in a full gospel. We go on to the place the denomination occupies in witnessing to this whole truth. We finally arrive at the full ecumenical position in which there is utter devotion to Jesus Christ as the complete embodiment of revelational truth and to the recognition that all who name his name are one in him.

II

These years have also been marked by a pastoral pilgrimage. Eleven years ago I was called from Muncie, Indiana —the "Middletown" of sociological fame—to the First Baptist Church of Detroit, the mass-production capital of the world which soon became an arsenal of democracy. Three years ago I moved to Malden, a suburb of Boston, the hub of the universe. Whether this is advance depends on the point of view. You cannot live and work with and for people without having your personality deepened and mellowed. Such has been the case with me. The passion to preach is still strong, but the concern of the shepherd grows. As one has matured in the ministry, more time, rather than less, has been spent with people in their joys as well as their sorrows.

Starting as an evangelical with very low-church views, in the past decade I have seen both the value of and the need for liturgy. I now have a keen interest in the development of a worship program that is dignified, vital and suffused with the presence of the Spirit of God. Thanks to the remarkable cooperation of Cyril Barker and Edward Howard, ministers of music respectively in my churches in Detroit and in Malden, we have developed liturgical and church music programs that are a lift to all who worship with us. The evangelical tradition has been maintained, but to it has been added the solidity of historical forms of worship.

During this decade there has been no basic change in my concepts of Christian revelation. The vertical dimension has remained constant. God has ever been in my thinking the same: Creator, Sustainer, Revealer and Redeemer. The views which I hold today can be broadly classified as those that are in the great stream of the Christian tradition. As a Baptist, I continue to be wary of man-made creeds, yet if I were asked for a creedal expression, I would not hesitate to state as my own faith the affirmations given to the world at Nicæa. As at the beginning of my ministry, so now, "I believe in God, the Father Almighty . . . and in Jesus Christ, His Son, born of the Virgin Mary . . ." Here one trusts that one is still traveling by the stars that guided our forefathers.

Any change in theology has been in the horizontal plane. It has been recognized that God desires more than assent. "The devils believe and tremble." God requires more than religious or liturgical observances. "I hate, I despise your feast days." The horizons of my faith have enlarged to take in all of the little ones for whom Christ died and to be incensed as was he at any evil—social, economic or political —that would destroy and warp human personality. My

appreciation of the so-called "social gospel" has been based simply on a deepening understanding of Biblical teaching.

In 1940 an article appeared in The Christian Century entitled, "Orthodoxy—A New Phase," and in 1944 "Conservatism States Its Case" was published in *Religion in Life*. In both I developed more at length the general positions which I still maintain. They contained a brief survey of conservative views, with a rationale for traditional Christian positions. The new note in these papers was an equal appreciation for liberalism and its contributions to modern Christian thinking. The dangers of both modernism and fundamentalism were pointed out, and a plea was made for essential Christianity. The term "modern orthodoxy," rather than "neo-orthodoxy," was employed.

About this time I began a serious study of Jesus Christ. A deepening knowledge and understanding of the Man of Nazareth as Son-of-Man and consequently as Son-of-God eventuated. This was developed in two articles in *Christendom*, "What Jesus Thought About Himself" and "The Ecumenical Church and the Worship of Jesus." This study I have continued. The deity of Jesus, held as devoutly as ever, is no longer a simple otherworldly concept. It is now rooted firmly in history and tied intimately to his own messianic consciousness as Son-of-Man and Suffering Servant of the Remnant.

In the past three years, a detailed, careful and analytical study of the miracles of Jesus has shaken not at all my former belief. But the study has given a far clearer understanding of what it means to have a faith that moves mountains. For one thing, I see that the power of God cannot neatly be tied in any small bundle of explanation. There is no rationale for miracle. It has its own category, the category of faith. At the basis of essential Christian belief are three elements of ultimate discontinuity. None of them can finally be explained or accounted for save on the basis of faith. They are redemption, the resurrection of Jesus and immortality.

The first, redemption, has some elements which the psychologists say are explainable, and yet the whole Christian thesis that a Man on a cross provides redemption for all who will believe on him is in the realm of faith. Though we cannot ultimately account for it, as we look about we see countless evidences of redemption. We know people who are born again. The resurrection of Jesus can no more be accounted for in its final essence than can redemption. All New Testament evidence supports the record of the resurrection of Jesus with such a powerful witness that the most careful and exact scholars admit that some extraordinary event took place.

Psychologically and historically one cannot account for the church apart from the resurrection of Jesus. Though everyday experience tells us that a man could not come back from the dead, theological and Christian experience tells us that the resurrection of Jesus is not contrary to what God can and did do. Immortality is wholly subjective, completely in the realm of faith. Christian assurance steps in here and as with redemption and the resurrection of Jesus it says, "Because he lives, we too shall live." It is faith which holds that "God so loved the world that he gave his only begotten Son . . . for us men and our redemption." This has not changed. If it ever does, it will be a dark day for the world.

It is evident from the above that my theological views have been and are largely influenced by Biblical concepts. The conservative position, as I received it in my home and in the seminary, was not that of plenary inspiration. The Bible was the Word of God, and it was true, but it should be rightly interpreted. All scripture was written by "holy men of old," not angels. Common sense in understanding the Bible was a large factor. However, my views of the Bible were naive, not a product of systematized thinking. At the same time, the naive view did tend toward the docetic with an emphasis on the otherworldly, if I may borrow Christological concepts.

III

As I delved more deeply into a study of the Bible, its text and its background, the place that men had in its composition became ever clearer. In using the same Christological analogy, I avoided Pelagianism, which makes the Bible solely a product of man's search and aspirations, by recognizing that "holy men of God *spake as they were moved by the Holy Spirit.*" This view has paralleled the strong movement in both Europe and the United States which gives increasing recognition to the Bible as the revelation of God and the source of Christian knowledge. Unquestionably, much of the revival that we have experienced in Christianity in recent years has been this rediscovery of the Bible as the eternal Word of the living God.

Eleven years ago Hendrik Kraemer coined the phrase, "Biblical realism." It happily describes the positions advocated by those whom I regard as the greatest theological thinkers of our generation: Karl Barth, Reinhold Niebuhr, Emil Brunner, Nels Ferré and Walter Horton. There is not space here to expand on this view, which has nothing in common with biblicism on one hand or humanism on the other. My thinking has been influenced by this whole trend, which I believe with all my heart to be the truth. For me, it has been the triumph of the Athanasian as regards the Bible as against docetism and Pelagianism, if one still may be allowed to continue the analogy.

The Bible remains for me God's Book, but its divine-human character is clearer than it was ten years ago. Along with the acceptance of scientific and critical contributions to Biblical knowledge has gone an advanced understanding and appreciation of the Bible, which one could never have had otherwise. It is not a new book to me, but it is a far more meaningful book. It is more, instead of less, the Word of God. And instead of the gates being lowered to unbelief by a recognition of the divine-human character of the Bible, the opposite is the case, for no longer does one have to defend the Word on untenable ground.

The acceptance of this position, which I believe to be most true to Scripture, has not lessened by one iota the vertical dimensions of my faith in God and in his Son, Christ Jesus the Lord. God is still the One who is high and lifted up. As I continue to look upon that strange Man hanging on a cross because of his devotion to his heavenly Father, I see how expansive is the love of God and how great his concern that men might have life and have it abundantly as he works through the man Christ Jesus his wonders to perform. My theology, my Christology now is higher, not lower, than it was ten years ago.

Ten years ago I began work on a manuscript which was

published under the title, *Baptists: Their Message and Mission*. Behind this was a heritage of seven generations of Baptist ministers on my mother's side and two on my father's. This popular study of Baptist faith and practice instead of enhancing a sectarian view had the opposite effect. The final chapter, entitled "Where Are We Going?" concluded with a plea for the coming church universal. The preface, written after the completion of the volume, has the following statement: "Cooperative endeavor can only come as we appreciate the history and the hopes that have characterized our various denominations. We can never learn to work together until we know how we work separately." This deeper understanding of one's own history and background has made for a more expansive, rather than a more narrow, view of the church universal. This seemingly paradoxical fact has been true of the ecumenical movement as a whole.

IV

When I began my pastorate in Detroit eleven years ago, along with other Baptists' my sense of church was small. The intervening years have seen it grow large. This growth in an awareness of church has lessened my Baptist loyalty not one whit. After representing our denomination at Amsterdam, I see more clearly than ever the need for the Baptist and the free church witness to soul liberty, evangelism, the regenerate church membership and separation between church and state. The World Council of Churches would be less than a world council if it lacked what Baptists and free churchmen have to offer. So loyalty to our Baptist churches grows, but it develops within a greater loyalty to the church universal.

In recent years it has been my privilege to serve on the theological section of the study commission for the International Council of Religious Education and on the recent committee on "The Witness of the Church" for the Federal Council of Churches. These first-hand experiences, together with that at Amsterdam, have shown me that those who are concerned about the orthodoxy of the church need have no fear of heresy in the ecumenical movement. From none of these three official groups has any pronouncement come that could be remotely considered heretical.

A bit of autobiography may be of interest to help account for the growth in appreciation of the larger loyalty. In looking backward, I see that it was my college roommate and fellow minister, Adiel Moncrief, who introduced me to The Christian Century, with whom the process of enlargement began. Edgar Fay Daugherty, minister of the Jackson Street Christian Church of Muncie, accelerated the process. Once I went with him to an ecumenical meeting at DePauw University. I will always remember the impression made upon me by G. Bromley Oxnam, then president of the university.

A year later we went together to a national Student Volunteer meeting in Indianapolis, where I was both thrilled and challenged by the magnificent figure of William Temple. In Detroit, Edgar DeWitt Jones, my Disciple colleague on Woodward Avenue, gave meaningful encouragement to a young preacher. Working intimately on committees of the Northern Baptist Convention toward a closer relation with Disciples of Christ has widened my horizons and given me an appreciative knowledge of another Christian body. As I have grown to know and love men of another fold, I have seen increasingly that they are not of another fold, but that we are all of one fold and there is one Shepherd.

Ten years have witnessed the vertical dimension strengthened and the horizontal broadened. The Bible is more than ever the Word of the living God, and Jesus Christ, the Son of God and our Savior, is seen ever more clearly as the one hope for mankind.

Stylites Awards for 1949

EDITOR THE CHRISTIAN CENTURY:

SIR: Count that day lost on which the papers do not announce that someone has been given an Award for Something. At the top there is the Nobel Prize, and on the way down the Pulitzer Prizes every year. Then there are the Guggenheim Fellowships, and at least 365 other awards, one for every day in the year. They will soon be as plentiful as dandelions in April. Very soon, my dear sir, you and I will become famous as the only men in America who have not received an award for meritorious service of some sort. Or have you already received the Dopplefinger Award for this year?

Since I shall never be on the receiving end of any award, I am going to get on the giving end, and hereby submit the list of the Stylites Awards recipients for 1949—people of rare and outstanding achievement who deserve the plaudits of their fellow citizens. The cash value and the rights and privileges of this award are described in the certificate printed on vellum (whatever that is).

To T. Jefferson Dodge, Dentist. He said to a patient who came in for an examination, "Your teeth are perfect. You do not need anything done at all."

To John Wesley Wright, Clergyman. He took a trip to Europe this last summer, visiting seven countries. He did not make a lecture tour or write a book on it. He just came back home and went to work.

To Heinrich Featherstone, Janitor of Grace Church. By herculean efforts he got the windows open and the church aired out for nine Sundays in succession.

To Alexander Hamilton Brown, Candidate for Congress. He discussed the issues of the campaign, and did not once take an hour to denounce Soviet Russia in passionate, orotund tones. (P.S. He was defeated.)

To Ulysses S. Robinson and Robert E. Lee Carter, G.I.'s. At a meeting of their veterans' organization they voted steadily and resoundingly against bonuses, pensions and all other raids on the treasury.

To Cicero Jenks, Radio Announcer for Station WXXX. He plugged for his product in these words: "This is a good soap. If you rub the clothes with it, it will help to make them clean." (It is true that 47 listeners had heart failure, but he still deserves an award.)

To Horace Greeley Smith, Editor of the *Bingville Bugle*. He reported church news for a year without ever once allowing the words "Rev. Jones" or "Rev. Murphy" to appear in print. (This establishes an American record for a newspaper.)

Yours, SIMEON STYLITES.

America's Middle Way

By Donald A. Lowrie

ARE WE at the end of the capitalist era? Many voices proclaim that capitalism is finished in Europe and can last but a brief space longer in the Americas. Socialism, they cry, has captured the Old World. Our turn is next. At first sight the facts seem to support this theory.

Europe, where capitalism got its start, is well along in the evolution of the present cultural period. One hundred years ago Marx defined this period as the reign of capital. The United States is less far advanced in the capitalist process. The signs of the end of the process, which are everywhere evident in Europe, are not so apparent here. As for Russia and the Far East, they have never had a capitalist civilization, in the true sense of the word, although perhaps both areas are now entering such a period. The exploitation of labor, which is generally recognized as one of the marks of an early stage of capitalism, Soviet Russia now exhibits to a degree unknown elsewhere in the modern world. But even if this be capitalism, it is only in its beginning in these eastern European and Asiatic regions, while in the United States it is in full bloom.

European Capitalism Fading

But let us examine the assumption that the capitalism of Europe is at the stage of the fading leaf. Viewing our postwar world, the proponents of this idea point out that in practically every country except Spain and Portugal, a political regime now obtains which, in fact if not in name, is socialist. This socialism seems generally to have a progressing character. Once it is established, the prospect for any reversal to the former position fades. In Britain one frequently encounters people who complain bitterly against the present socialist government, but as yet only an occasional by-election has indicated that any considerable group of British people wants a change. A recent report from western Germany states that as a result of the destruction and deprivation of the war, class distinctions in that country have almost completely vanished. Even the Marxist theories of life based on the class struggle are ideas of yesterday for the Germans.

It may be admitted that voices in Europe are beginning to emphasize what a reviewer calls "the deepest tragedy of our era—the increasing paralysis of the so-called Left." In general, however, the process which has been manifest since World War I is one of movement toward something which, without attempting to define the term too strictly, may be called socialism. That way of life seems to have established itself on a more or less permanent basis in the part of the world where capitalism got its start.

But it is socialism, not communism. As yet there has been no single instance where an enlightened people has voluntarily accepted the Marx-Lenin-Stalin product called communism. The catastrophic experiment under way in Soviet Russia is already sufficiently familiar to have neutralized all desire for a communist regime on the part of any significant number of the citizens of western European countries. Both France and Italy, in these postwar years, evidence a steady regression of Communist votes. Desperate attempts directed from Moscow to take over authority, by force if necessary, have failed. Anyone who knows Czechoslovakia knows that the chief reason the Communist *Putsch* was precipitated last year was that otherwise free elections would have taken place in which the Communists were certain to lose a sizable number of their seats in parliament. A traveler just returned from revisiting Prague reports that large numbers of young people who last year were idealistic Communists, are Reds no longer. Instead, they grieve over their lost ideals. In Europe the tendency is away from communism, but a socialist system in various stages of development seems to be the pattern for the foreseeable future.

On Our Way to Socialism?

And in America? If we use "socialism" as indicating a large degree of state interference in the life of the citizen, it must be said that long strides toward socialism were made under the Roosevelt administration before, and particularly during, the Second World War. This tendency seems inevitable during modern war. In Europe, at least, the records show that, once state control is established, only a part of it is ever relaxed. The antebellum degree of individualism is never completely recovered. This is well illustrated by the case of rent-control in most European countries. There is a natural movement during war to set up legal safeguards against profiteering in rents. This explains why many tenants in France, for example, are today paying about the same rentals they paid in 1914. But ceilings imposed during war remain in peace. Parliaments elected by rent-payers are reluctant to eliminate that control or even to raise rentals. So right across Europe today the wartime controls on house rent are unaltered, or at best rents are only very moderately increased. As a consequence, no one but the state can afford to build housing.

Somewhat the same situation obtains, of course, in the States. Does this indicate that the statism of the war period has come to stay? Many commentators claim the chief element in the popular decision to put Mr. Truman into the White House for another term was just that a majority of the electors voted for the continuance of the socialistic tendencies and attitudes of the past fifteen years of the Roosevelt New Deal. As on the Continent and in Britain, the majority of the citizenry apparently approves an increasing transfer of initiative from the individual to the state.

Why Isn't Moscow Jubilating?

Now if Moscow were capable of objective observation, we might have articles in *Pravda* hailing the advance of socialism in the United States and predicting the eventual advent of communism. But communism is a danger only so long as it has any meaning, which is to say only so long as conditions offer any excuse for an extravagant and unrealistic theory.

In considering what danger communism, or state socialism, for that matter, represents in America, it might be well to admit that Marx has something on his side. Incidentally, Russia would have been the last place on earth where Marx would have thought of applying his anti-capitalistic doctrines. Russia had practically no capitalism, and the whole Marxian Old Testament of modern Soviet communism has had to be altered, or abrogated entirely, by the New Testament of Lenin and Stalin, in order to justify the current situation in Russia by any theories which may be called Marxian. But there must have been a modicum of truth in Marx's theories, or they would not have gripped men's minds as they have in various corners of the world for over a century. The Marxist conceptions of the "haves" exploiting the "have-nots" and of the inevitability of class war are widely believed. If, in America, we can eliminate the conditions which offer even a partial justification of communist theory, there will be no communist danger in the United States.

How We Differ

Some of the Marxist tenets have never applied to American civilization or have applied only to a negligible degree. The inevitability of class, and of class struggle, is one. It might be that without some conscious effort to prevent it, our civilization within a few centuries after the disappearance of the frontier will harden into classes as fixed and as difficult to move out of as were those of Britain or Belgium when Marx was writing. Such tendencies already exist, but are overrun and defeated by more powerful egalitarian forces. And certainly careful thought can prevent stratification, while the opening of the world frontier should prove a further deterrent to the development of classes.

Another cardinal principle in Marx has found little rootage in America. This idea, which accounts for the unimaginable terror and suffering in Soviet Russia today, is that darkness can create light—that any means, no matter how evil, can produce good if used with good intentions. To arrive at a yet-undreamed-of future freedom for mankind, the thinkers in the Kremlin have abolished freedom for the unfortunate Soviet citizen of today. The use of force to bring about social change is one of the fundamental doctrines of communism. It is a subtle temptation to any group which comes into control of the affairs of state. But if there is one thing in basic American tradition which is the reverse of communism, it is the conviction that moral change cannot be produced by the use of violence. There would seem to be very little danger that this tenet of Marxism could prevail in our country.

The Marxist doctrine that economics is the final determinant in the whole of human life presents at first glance a greater semblance of truth. Everything is based on material good, says Marx. It follows that property or the source of property which is the means of production determines all the other attitudes and relationships among men—their moral development, their science, art, philosophy and religion. So capitalism, which keeps control of property in the hands of the individual, inevitably leads to the exploitation of man by man, lavish luxury for a few at the expense of many, distorted concepts of science and of art, religion promoted and patronized by the upper class as an opium of the people. Change the economic system, says communism, and you will bring about a complete reorganization of men's way of thinking, their customs and their moral concepts.

In the light of labor-employer relationships as they have developed in America during the last two generations, most of us will admit that some of the practices which labor leaders would call attempted exploitation are responsible for some of the sensitive spots in our social system. But few there are among us, except the Communists and their fellow travelers, who would agree that everything would be set right by abolishing private property. We still believe in what a recent Soviet pamphlet calls "the absurd position that the moral development of the people determines the conditions of their social life."

Spiritual Values Predominant

In spite of the despiritualization of man in the machine age, it is still a tenet of Americanism that spiritual values are predominant, and hence that we must align our social attitudes with the best that we know in moral principle. In hundreds of industrial enterprises, right across the country, this is being demonstrated today. American individualism, so often the target of communistic attacks, upholds the rights of any individual to the best possible conditions of life. The story of the past two decades is one of steadily rising living standards, resulting in part from the interaction between employees and employers, organized or not, and in part from the fact that the average American still holds to be true moral principles which have played a part in our history from the Declaration of Independence onward.

No one has been more persistent than the Russian Communists in propagating the idea that only two choices are left to the world: capitalism and communism. It is astounding how any sane group of men could be so completely caught in the grip of theory as are the masters of present-day Russia. But once the fact is recognized that the Kremlin is guided by a doctrine which corresponds with truth and reality only incidentally, it is not hard to understand why they pursue this idea. From the point of view of tactics, of course, the either-or argument has its merits as a campaign appeal. But it has its limitations even in this respect. Even in the non-communist part of the world, and even among men who are anything but communists, one often hears this opinion: "We do not want communism, therefore capitalism must be defended at all costs."

Is There an Alternative?

But is it either-or? In the last article he wrote before his death a year ago, the Russian philosopher Nicolas Berdyaev called again to our attention the fact that this is not the case. It is true that the exiled Berdyaev, somewhat of a doctrinaire himself, was convinced that capitalism is on the way out. Some other European observers agree approximately with the formula indicated at the outset of this article, that capitalism has passed from the European scene and that the same process is under way in America. Even Berdyaev, however, would agree that capitalism as it was defined by Marx, or as it

is pictured by the Politburo, never existed in America. Take one quotation from a recent Moscow publication as an example: "The pursuit of the common welfare as a convincing motive for conduct is incomprehensible for a man of bourgeois society." No man who had ever seen a community chest drive or participated in a service club in America could have honestly written such a sentence. For that matter, none but the jaundiced eye of a Stalin could see the Marshall plan as an unadulterated evil.

A recent Swiss weekly carries an article debating whether the Marshall plan represents American egoism or altruism, and the writer concludes that it is both. "The beauty of genuine altruism is just that it represents at the same time a healthy and fruitful egoism," he says. Loving one's neighbor as one's self means that the former is impossible without a normal self-interest as a basis. One of the triumphs of American foreign policy in the past decade has been that it has tried to follow this line. This is recognized and has carried conviction everywhere that free men have access to full information.

Not even as between the present social system in America and the perverted Marxism of Moscow, however, can the question be put in the either-or category, much as Moscow would like to have the world accept that theory. Opposing forces naturally radicalize each other, and we in America must be on our guard lest we fall into this communist snare. In our firm denial of Stalin and all his works, we must avoid the tendency to affirm that our own status quo is perfect, and therefore requires no further change or development. Not retreat from the effort constantly to improve labor-employer relationships, or from the scores of labor-participation plans now in operation should be our policy, but rather continued advance. We must advance to the place where the last vestige of justification for communist attacks has been eliminated, be it in racial or religious discrimination, the exploitation of man's labor anywhere, or even the hunger of the modern man for recognition and comradeship, which is one of the spiritual, if undeclared, motives in Marxism.

Ever more complete realization of the principles of social justice is the only effective reply to communism. Realizing these principles will prove that Moscow is wrong in its either-or propaganda. There is a middle way between communism and capitalism, and the United States is well advanced along that way. As we further perfect our social system, we shall be continuing the process of which European thinkers are writing as noted above, and we shall arrive at a system which is even less capitalist in the Marxist sense of the word than it ever was. What name the theorists may give the result is immaterial, but it will certainly be neither communism nor capitalism in the Marxist definition.

We are a race of pioneers. We have gone farthest in the particular type of social order here mentioned. There is no reason why we should not proceed still farther along this line. If we can lead the advance toward ever better solutions of social problems, we can truly lead the world in this middle way. And if we wish to call that our kind of capitalism, then capitalism can survive.

Sin or Sickness?

By J. Maurice Trimmer

A SUPERIOR COURT judge in California recently ruled that a woman convicted of gambling was not a criminal by intent. She was, he said, suffering from some form of "psychomotor disorder." The judge accordingly issued instructions that she be given a medical examination. The specialist to whom her case was referred gave her two "electro-encephalogram" treatments, which in nontechnical language means electric shocks to the brain. He declared that the treatments should restore her sense of responsibility and cure her of the gambling fever.

The judgment of the court in this case reflects a pronounced trend. Human perversity is held to be a medical rather than a moral problem. The conception that a person who is guilty of wrongdoing is sick rather than sinful raises a number of pertinent questions: If certain forms of misbehavior are sickness rather than sin, why does the same diagnosis not apply to other misdeeds? By what criteria are judges to determine whether the rational individual who does wrong is willfully perverse or woefully pathological? If addiction to gambling is caused by a psychomotor disorder, why are not addictions to murder, adultery, stealing, lying, and other pernicious practices also attributable to the same ailment? Or does each represent a different but equally amoral reflex?

When Jesus answered the Pharisees who criticized him for associating with sinners, "They that are whole have no need of a physician, but they that are sick," what did he mean? In my opinion he meant to imply, not that sin is a form of sickness, but that sin *produces* a form of sickness. There is a radical difference between these two propositions. Certainly he did not intend to teach that all moral weakness, or even the worst type of it, is to be included in the category of illness over which the doer has no control. Just as the physician must go among those who are sick in order to heal them, so should the physician of souls go among those who are "sick" as a result of sinning to accomplish their conversion and redemption.

But there is a disposition in certain quarters to push the analogy much farther than Christ intended it to be carried. So we hear that those who violate recognized patterns and principles of behavior should have diagnosis rather than denunciation, treatment rather than punishment, cure rather than conversion. To insist that it is as irrational to stigmatize a person for gross offenses against

right and decency as to stigmatize a patient for developing tuberculosis or cancer is pure sentimentalism.

Some schools of thought classify alcoholic addiction as a medical rather than a moral problem and attribute it to sickness rather than to sin. Adherents of this attitude say in substance: Excessive indulgence in intoxicants is a symptom rather than a source of basic disorders in personality. The moralistic doctrine that the chronic alcoholic is a sinner and a criminal is medieval and unscientific. Those who are uncontrollably seduced by alcohol cannot be held responsible for the misfortunes they inflict upon themselves, their families and society. The trouble is not in the bottle but in the individual. Or it resides in certain structural ills of society, such as slums, broken homes, unemployment, maladjustments in jobs, racial conflicts, international tensions and war. This position not only removes all stigma from problem drinking but it has the highly convenient virtue of also completely absolving the liquor traffic from all blame for the manifold evils produced by its operations.

When Borden P. Bowne was professor of philosophy at Boston University, a perplexed student asked him at the close of one of his classes, "Professor, did you say it was thus, or so?" Answered the philosopher: "My young friend, the longer you live in this strange world, the more things you will find in it of which you cannot truly say either-or, but must learn to say both-and." That wise observation, with its implied warning against being confused and deceived by false dilemmas, is certainly applicable to the subject under consideration. It suggests that the following is a realistic analysis of the situation.

Moral and Medical

First, addiction to alcohol is both a medical and a moral problem. Neither the moral nor the medical approach is a sufficient solution in itself. Certainly the mere detention of drunks until they sober up is deplorably inadequate treatment of their condition. To confine problem drinkers in county jails, reformatories or houses of correction until the effects of intoxication have worn off, without any constructive effort to accomplish their permanent rehabilitation, is a medieval practice. Such cases should be under the care, not only of the police authorities, but of the public health authorities as well. Unquestionably many of them should be sent to hospitals rather than to jails. A number of states, including Wisconsin, New Hampshire, Connecticut, New Jersey, Massachusetts and Virginia, have inaugurated enlightened programs for the treatment of compulsive drinkers. In general they substitute the hospital for the jail and place a major emphasis on medical rehabilitation.

But alcoholic addiction is also a moral problem and should continue to be regarded as such. Addiction indicates that there are basic defects not only in the constitution but also in the character of the addict. To insist that drunkenness is not a disgrace but a disease, and therefore to sentimentalize it and attempt to remove all reproach from it, is just as unscientific as going to the opposite extreme and declaring the drunk to be a criminal and a sinner who deserves only condemnation and punishment. Arbitrarily to remove the stigma from alcoholic excesses while continuing to keep it on numerous other practices which are legally and morally opprobrious would not only be gross inconsistency but rank injustice as well. Drunkenness is both a disease and a disgrace. It deserves to receive both treatment and punishment. The problem drinker requires the reformation of his character as well as the rehabilitation of his condition.

Science and Spirit

Second, the solution of problem drinking demands both the scientific and spiritual approaches. Excessive indulgence in intoxicants is both a source of sickness and a symptom of it. The correct classification of the chronic alcoholic is a "sin-sick soul." Making due allowance for different categories of problem drinkers, and acknowledging that no single type of treatment will be effective in every case, it nevertheless remains profoundly true that the most effective cures are obtained when the influences of religion are combined with the techniques of medicine.

That amazingly successful organization, Alcoholics Anonymous, recognizes this principle and utilizes it with highly beneficial results. For that reason the processes of rehabilitation it employs are generally considered to be medically sound by physicians and religiously wholesome by clergymen. The organization refers a large number of its cases to medical practitioners, especially in the initial stages of treatment. But it also invokes the assistance of the dynamic forces of religion to accomplish the permanent cure. It proceeds on the assumption that in alcoholic excesses there is a reciprocal relation between sin and sickness in cause and effect. Consider the "twelve steps" outlined in the book, *Alcoholics Anonymous*:

1. We admitted that we were powerless over alcohol—that our lives had become unmanageable.
2. We came to believe that a Power greater than ourselves could restore us to sanity.
3. We made a decision to turn our wills and our lives over to the care of God as we understood him.
4. We made a searching and fearless moral inventory of ourselves.
5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. We were entirely ready to have God remove all these defects of character.
7. We humbly asked him to remove our shortcomings.
8. We made a list of all persons we had harmed, and became willing to make amends to them all.
9. We made direct amends to such people wherever possible, except when to do so would injure them or others.
10. We continued to take personal inventory and when we were wrong promptly admitted it.
11. We sought through the power of prayer and meditation to improve our conscious contact with God as we understood him, praying only for knowledge of his will for us and the power to carry it out.
12. Having had a spiritual experience as a result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

Note that these steps, which are the basis of A.A.'s remarkable success, are predominantly, definitely and deeply moral and spiritual. They are based on the conviction that the alcoholic is suffering from both sin and sickness, and more from the former than the latter. They prove that the Christian approach to his problem is of fundamental value, and that an experience equivalent to religious conversion is vitally essential to his permanent cure.

Third, both the problem drinker and the beverage

alcohol business are to blame for the devastating consequences of excessive indulgence. The contention of the liquor interests that the ultimate source of the disorder lies in the individual rather than in the bottle is specious and false. The argument that the enterprises which promote and profit from the sale of intoxicants must be absolved of all blame because many people can indulge moderately without apparent harmful effects, is a flagrant fallacy. Certain groups which have rendered distinguished service by their clinical study of the medical and psychological aspects of compulsive drinking may not be excused for their disposition to exonerate the liquor business from major responsibility for the problem. Anybody who discourages militant opposition to the liquor traffic shares in responsibility for the lives it is helping to wreck. Certainly an essential approach to the satisfactory solution of the alcohol problem is a constant crusade to reduce, and ultimately to abolish, the manufacture, sale and consumption of alcoholic beverages. In addition, a persistent campaign to promote total abstinence should be waged.

It is far more sensible to put a fence around a dangerous cliff and so to prevent disastrous accidents than merely to place an ambulance in the valley to transport victims to the hospital. There are people who have become so enthusiastic about the ambulance as a solution of problem drinking that they have lost all interest in the fence. In principle both are essential, because many people who drink moderately for a while graduate into excessive drinking suddenly, or by a series of progressions, with no diagnostic signs discernible to doctors to mark the tragic transition. As long as such individuals have access to intoxicants their plight will be precarious. In their cases an ounce of prevention is worth many pounds of cure. A brotherly and compassionate spirit toward the compulsive drinker and a sincere concern for his moral and medical rehabilitation are entirely compatible with an unrelenting hatred of the liquor traffic and a steadfast effort to combat it, reduce it and abolish it. Those who are conscientiously committed to the practice of abstinence and the principle of abolition should refuse to be impaled on the horns of the false dilemma of sin or sickness in connection with the alcohol problem.

BOOKS

A Tough-Minded 'Father'

THE CASE AGAINST THE PAGANS. *By Arnobius of Sicca. Translated and annotated by George E. McCracken. 2 vols. Newman Press, Westminster, Md., $6.75.*

BEFORE his conversion Arnobius, like Augustine, was a North African professor of rhetoric. Lactantius was one of his pupils while both were still pagans. He wrote his famous polemic, *Adversus Nationes*, about 300 A.D. Its Latin text has been many times printed (first in 1542), and the one previous English translation was included in the collection of "Ante-Nicene Fathers" (1871). The present edition gives a new translation based on a fresh study of the text, with an extended introduction and very copious notes. It is a fine piece of scholarly work throughout.

Arnobius first gives an exposition of the Christian faith and a defense of it and of the practices of the Christian community against the criticisms made by pagans. Then he takes the offensive against paganism, including the mythologies and cults of the classic gods of the Olympian pantheon and their Roman counterparts and also those of the bizarre mystery religions.

His tactics in both defense and attack give clear evidence that "Catholic" Christianity in his day was something very different from what it was soon to become. He has great scorn for showy ceremonials and ridicules the use of incense. He deems it folly and superstition to make images of the gods. If you really believe in the gods, he says, images are unnecessary; if you don't believe in them, they are a fraud. He sweeps away as fallacious the claim of the pagans that they did not worship the images but worshiped the gods by means of the images. It seems to him revolting that pagan temples were often built on tombs, and altars on relics.

If later Catholics felt that these arguments backfired, they could (as we all can now) go along with him in his estimate of the pagan myths, especially those underlying some of the mystery religions, as morally repulsive. This is, indeed, his strongest point. He regards it as preposterous that some of the gods had several different localizations, each of which acquired its own special characteristics, so that there were "three Jupiters, five Minervas" and any number of Venuses. Catholicism later learned how to use this technique for its own purposes (Our Lady of Lourdes, of Fatima, of Guadalupe, of la Lèche, of Einsiedeln, etc.). But Arnobius scores his most telling blows against paganism when he shows—by reciting at length some of its most disgusting myths—that its gods were on an even lower moral level than the people who believed in them, and when he refuses to permit the prettifying of these stories by allegorical interpretation.

To define Arnobius' own philosophy, or at least his type of mind, in later terms, one may say that in the 14th century he would have been a nominalist, in the 17th a Lockian, in the 18th a rationalist, in the 20th an empiricist. He was thinking like a nominalist when he protested against objectifying particular virtues and powers (wisdom, love, strength, fruitfulness, etc.), which really exist only in specific individuals and concrete situations, and inventing a divinity for each. The general, he says in substance, exists only in the particular. Plato's archetypal "ideas" seemed to him as absurd as the pagan gods. He was thinking like a Lockian when he said that men had no idea of God or of gods except what they got from books. (He doesn't say where the writers of the pagan books got the idea; Christians, of course, got it from revelation.) He was thinking sometimes like a rationalist, sometimes like an empiricist, when he rejected the pagan gods because they had no support in reason or observation. Very interesting indeed.

These are volumes 7 and 8 in the "Ancient Christian Writers" series, edited by professors in the Catholic University of America and published with full ecclesiastical sanction. W. E. GARRISON.

Books in Brief

CONSTANTINE AND THE CONVERSION OF EUROPE. *By A. H. M. Jones. Macmillan, $2.00.* Again the "Teach Yourself History" series justifies its name by offering a volume that is a marvel of competence, clarity, compactness, and—within the limits of its small size—completeness, on one of the most important periods in the history of Christianity. Preliminary chapters discuss the relations between paganism and Christianity in the 2nd and 3rd centuries, the persecutions, and the predicament of the decaying empire. Constantine's personal and political story is told more at length. Promptly after his conversion, the emperor plunged into the campaign against the current heresies, the nature and course of which are briefly exhibited. The chapters on the Council of Nicea and its immediate aftermath are, so far as my knowledge of the literature extends, unexcelled as an accurate and unbiased account of that very intricate and crucial period of the church's history. In regard to this and the subse-

quent "conversion of Europe," three things are demonstrably clear: first, that the Catholic Church absorbed into itself a great body of popular pagan practice; second, that the process of "conversion" had little in it that we would recognize under that name, and was accomplished under imperial pressure, even though Eusebius exaggerated when he praised Constantine for absolutely prohibiting pagan worship; and third, that the conception of the church underwent a radical revolution in the 4th century when Christianity ceased to be the religion of those who voluntarily accepted it because they were persuaded that it was true, and became the religion which everyone *must* profess as an essential condition of membership in the civil society.

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS 1950, PRACTICAL EXPOSITIONS OF THE INTERNATIONAL SUNDAY SCHOOL LESSONS. *By Earl L. Douglass. Macmillan, $2.50.* This is the 29th annual volume in this well known series of handbooks for teachers and for adult students in classes which use the International Lessons. Each section presents the lesson text, abundant expository and illustrative material, and pedagogical helps.

A MAN'S REACH, AN AUTOBIOGRAPHY. *By Glenn Clark. Harper, $3.00.* The widely known man who here tells his own life story was for many years by profession a teacher of English in Macalester College, incidentally the athletic coach in the same institution, but most notably the teacher of many thousands of people concerning the principles and practice of prayer, both through his writings and by his personal leadership. Those who have known him in this last capacity would be disappointed if his autobiography did not tell, in full, of his own experience with the effectiveness of prayer. They will have no reason for disappointment. Dr. Clark's testimony is complete and explicit. It will find many grateful readers.

THE PEOPLE SHALL JUDGE: READINGS IN THE FORMATION OF AMERICAN POLICY. *Vol. I. Selected and edited by the Staff, Social Sciences I, University of Chicago. University of Chicago Press, $4.50.* This is a terribly exciting book for anyone who cherishes the American ideals of freedom and justice and is interested in seeing how these concepts arose and how they found expression at crucial points and high "moments of decision" in our national history. Naturally, it begins with some materials that are older than the nation, some writings of Englishmen in England and in America which pointed to the path the nation was to explore. Among these are Winthrop, Williams, Penn, Hobbes, Locke, Adam Smith. Then come basic documents of the Revolution, the Confederation and the formation of the Constitution. Then extracts concerning problems of foreign policy, property and suffrage, labor and capital, public education, slavery and sectional conflict, civil war and reconstruction. One or more additional volumes will follow. The editors say: "These readings are not intended to supplement lectures or textbooks. They are the basic material to which lectures and textbooks are subsidiary." The distinction is subtle but, at least in intention, it is sound. Such readings are an invitation to thinking about the most important questions of public policy, private rights, political morality, and individual responsibility. W. E. G.

CORRESPONDENCE

Regarding Chao and Wu

SIR: I protest against your editorial, "Shall the Church Adopt China's New Order?" in the Sept. 28 issue of The Christian Century. It is unfair to Dr. T. C. Chao, who wrote, "Missionaries are still much needed. Their sending and supporting depends on whether or not the sending societies love their Lord more than their own theories or prestige," to lump him in the same class with Y. T. Wu, who wrote that "foreign missions represent the religious outreach of imperialism . . . So Chinese Christianity must cut itself off . . . from capitalism and its offshoot, Christian missions."

It seems to be hard for Americans to understand how much needed are strong words in some parts of the world to make clear that Christianity is not necessarily connected with capitalism. Chinese Christian leaders feel forced to use strong language to try to penetrate the minds of those who are saturated with anti-Christian Communist propaganda. But it is not only Chinese who feel the need of divorcing Christianity and capitalism in the minds of the people. The Amsterdam Assembly would have adopted a much stronger resolution against capitalism had it not been for the vigorous protests and insistence of two American delegates who themselves had fairly close connections with capitalism, John Foster Dulles and C. P. Taft. In the United States also it seems that one reason our churches find it so hard to win converts from radical labor is that many laboring people connect church and capitalism in their minds.

Frank W. Price is recognized as one of the greatest missionaries of today in many ways. Perhaps better known as "Pi Fan-yu," he is highly respected and influential among thousands of Chinese. Yet surely he would be an even greater man from a Christian prophetic viewpoint had he not given such loud uncritical support for so long a time to the Kuomintang government and to the carrying on of World War II. If world Christianity and Frank Price had exercised more prophetic judgment in regard to nationalism, capitalism, imperialism and fascism a few years ago, then it would hardly be necessary for Chinese Christian leaders to use such strong radical words in trying to counteract unfortunate past Christian pronouncements.

RALPH M. GALT.
Congregational Church,
LaMoille, Iowa.

Schweitzer's Faith

SIR: Last evening I read Mr. Fritchman's letter (Sept. 28) criticizing Albert Schweitzer. This morning I happened to read in Charles R. Joy's anthology of Schweitzer's writings the following: "The one thing needful is that we should work for the establishment of a Christianity, which does not permit those who allow their lives to be determined by Christ to be 'of little faith' in regard to the future of the world. However much circumstances may suggest to them this want of faith, Christianity must compel them to realize that to be a Christian means to be possessed and dominated by a hope of the Kingdom of God, and a will to work for it, which bids defiance to external reality."

It is perhaps inevitable that a man of Dr. Schweitzer's intellectual honesty and sensitiveness should have periods of depression and even pessimism in this puzzling world, but these are hardly the words of "a defeatist, a pessimist about progress, a man in retreat from the work of democracy in the world."

Denver, Colo. EVA M. REEDY.

'Why Aren't They Like Us?'

SIR: Please have "Why Aren't They Like Us?" (Oct. 5) printed in tract form so we can send copies to many of our Sunday school children's parents.

Newark, Calif. JOHN M. PEFFERS.

SIR: Here's one who would use 50 if it were in pamphlet form.

E. C. MACKLIN.
Jamaica, Long Island, N. Y.

SIR: I just finished reading it to my wife, and we are both excited. Will you accept an order for 50 reprints?

LYMAN ACHENBACH.
Fort Plain, N. Y.

SIR: That story—a true story beyond question, duplicated over and over again with changes in names and minor circumstances—ought to be the supplement in

every wedding book following the list of guests and gifts.

CONRAD VANDERVELDE.
Emporia, Kan.

SIR: I have heard several of my friends saying they wished there might be reprints. There are plenty of people I would like to hand one to.

Mt. Sterling, Ohio. G. C. REED.

SIR: I am using "Why Aren't They Like Us?" in my service on Oct. 16. If those present would like copies, will reprints be available? TOM PENDELL.
Newport Beach, Calif.

SIR: A copy in the hands of every married couple in our church would be helpful.

Hampden, Mass. ARTHUR SANDERS.

SIR: I would like to have all the people in my church have an opportunity to read it. JOHN A. ZIMMER.
San Diego, Calif.

SIR: I hope there will be demand enough to justify reprints. We could use at least 100.

Sandpoint, Idaho. IVAN C. BROWN.

SIR: If reprints are not being made we would like to secure permission to print the article for distribution in our church.

Rapid City, S. D. CHLOE JOHNSON.

SIR: We would like to have permission to have this article reprinted.

Pittsburgh, Pa. W. S. WISE.

SIR: Most apropos for this province of Quebec. I wish I had 200 copies for distribution among our young married couples.

Montreal, Que. G. N. MAXWELL.

SIR: Can you supply reprints? If so, I am definitely interested.

EDWIN R. GARRISON.
Fort Wayne, Ind.

SIR: If and when you reprint, please send me 100 copies.

Weiser, Idaho. CARL W. MCGEEHON.

SIR: I could use at least 200 copies in pamphlet form, and you may consider this an order in the event that you republish.

Faulkton, S. D. E. T. KEELER.

SIR: If reprints are available, please send 100 copies to me.

Argo, Ill. BRUCE S. DEAN.

SIR: Send me 100 copies immediately, and if the price isn't prohibitive I'll be back for 500 more. Thousands need to read this article. It is the answer to the indifference and apathy which plague the Protestant churches.

North Bend, Ore. WENDELL L. COE.

SIR: I read it last night as the message for our midweek service. Surely you will be requested to reprint it. We can use 500 copies when you do.

Clairton, Pa. JOHN EARL MYERS.

SIR: I should like to have 500 copies. I want to distribute them to the members of my church.

Charlotte, N. C. JAMES G. HUGGIN.

SIR: The Christian Century is always helpful, but "Why Aren't They Like Us?" is something quite different and challenging. If you make reprints I wish to have 200 or 300 for distribution. Miss Sergent has touched a basic problem.

Eagle Grove, Iowa. WALTER R. ROSS.

SIR: It is guaranteed to jolt a person awake. I want all the members of my church to read it. HENRY M. BRAUN.
New Carlisle, Ind.

SIR: I wish you were going to do a reprint in pamphlet form. I would like a package of them! WILLIAM H. ELGEE.
Fredericton, N. B.

SIR: This is one of the most straightforward presentations I've read lately. We could use a few hundred.

Fall River, Mass. FINLEY KEECH.

SIR: It is one of the most striking, yet subtle, portrayals of our common weaknesses that I have ever come across. Will there be reprints?

MILTON B. LEISMAN.
Minocqua, Wis.

SIR: I wish this could find a place in the homes of our indifferent parents. Could it be reprinted?

Syracuse, N.Y. ARCHIE B. BEDFORD.

SIR: Mary Elizabeth Sergent hit the nail on the head! Never have I read an article which expresses the truth about our situation as well as hers. Is it possible to have reprints?

Centerport, N.Y. JOSEPH P. GEARY.

[Limitations of space make it impossible to quote scores of other letters saying the same thing. In answer to the question so frequently asked, see the advertisement on page 1251.—THE EDITORS.]

A Catholic Said It

SIR: Please allow me to protest against the frequent use of the senseless slogan, "Power corrupts; absolute power corrupts absolutely." Only God has absolute power. With reference to him and his works, the statement is meaningless.

Under God, the universe has absolute power. Neither in this connection has the expression any meaning whatever.

The Soviet has usurped absolute power, in human terms. Even in this case it is the monstrous abuse and not the power which corrupts.

When the slogan is applied to the Catholic Church, from reading The Christian Century I am convinced it is meaningless. The Catholic Church has no power to force or coerce anyone. She rules or influences only those who are convinced of her God-given authority. They alone obey willingly, freely, voluntarily.

WARREN C. LILLY, S. J.
St. Mary's Church,
Toledo, Ohio.

Simeon an E. & R.?

SIR: From his brilliant "Too Young or Too Old" (Oct. 5), I know that Simeon Stylites must be an Evangelical and Reformed man, for that is exactly the situation in our denomination. It couldn't be the case in any other denomination, could it? PAUL E. WINGER.
St. Peter's Church,
Skokie, Ill.

Another Simeon Fan

SIR: This is not written for publication, but to let you know that some of us Missouri Synod Lutherans really appreciate The Christian Century. We would not want to miss a single issue of your provocative sheet.

The renewal notice came this morning. Both my secretary and I hastened to take care of it immediately for fear that we would miss one of Simeon Stylites' columns.

New York. [NAME WITHHELD.]

Reprints Available

SIR: I am writing to express the appreciation of my colleagues on the faculty of Garrett Biblical Institute and myself for the discerning way in which you handled editorially our statement on Christianity and communism in The Christian Century of Sept. 7. One correction should perhaps be made: No one of us went to Springfield to protest the passage of the Broyles bills, although as citizens we were concerned and exerted what influence we could as individuals by writing and speaking to legislators and others.

We are glad that you raised questions concerning our suggested Christian program. That is what we hope others will do, for our aim is not to stop but to stimulate discussion of the Christian's responsibility in our distraught society. It is true that certain of the implications which we see in our faith will not be accepted by many non-Protestant Christians. We felt impelled to present the implications of the Christian faith as we, teachers in a Protestant seminary, see them.

The Christian Century does get read! We have already received requests from 126 persons for copies of the statement. We are having it printed in quantity so that it will soon be available, at 5 cents per single copy or 2 cents per copy in orders of 100 or more. We hope that it will be used widely in local churches and communities.

MURRAY H. LEIFFER,
Chairman, Faculty Committee.
Garrett Biblical Institute,
Evanston, Ill.

NEWS of the CHRISTIAN WORLD

Goal Set: Fewer, Better Churches

Connecticut Valley Survey Reveals Need for Consolidation—Maine Council Expands Radio Service

PORTLAND, ME., Oct. 10.—A religious survey of the Connecticut river valley between St. Johnsbury and White River Junction was conducted this summer under the joint sponsorship of the Vermont and New Hampshire church councils and the supervision of Ross W. Sanderson, research director of the Congregational Christian Board of Home Missions and acting executive of the Joint Commission on the Urban Church of the F.C.C., H.M.C. and I.C.R.E. (those who don't know what all those letters mean may charge it up to ecumenical multiplicity!). The study covered 19 towns in which there are 55 churches, 51 of them Protestant. On Sept. 12 some 150 church leaders of both states gathered in Newbury, Vt., to hear the results. The 50-page report indicated that the average membership of the churches is 337, well below the number considered essential to support a full program. Dr. Sanderson found it remarkable that so many ministers are supported by so few people. This condition is the result of a 33 per cent shrinkage in population in 100 years. A broad program of cooperative strategy was recommended to achieve the long-term goal of fewer churches and a more diversified ministry. A committee was appointed to have charge of the Connecticut Valley council of churches' annual meeting this month, at which further study will be made and action begun on the suggestions.

Other Studies to be Conducted

At a meeting held here in June, Dr. Sanderson indicated that this Vermont study is only one of many to be carried out in all parts of the country with the purpose of coordinating and making more effective the Protestant witness. He reported plans for a city church convocation to be held in Columbus, Ohio, Jan. 23-24, at which 250 selected leaders will meet to share their observations on the state of the church in urban communities. The convocation will result in definite proposals to the Home Missions Congress for an intelligent strategy of attack upon common problems by all agencies of the church, both denominational and interdenominational. Dr. Sanderson suggested that those interested in this project communicate with the Joint Commission on the Urban Church, 297 Fourth Ave., New York 10.

Maine Churches Expand Radio Program

The adult adjunct of the Maine council's radio project, "Church School of the Air" (see this column in the Dec. 15, 1948, issue), is entitled "Mountains of the Book of Books." Aired over three Maine broadcasting system stations, it is heard on Sunday mornings at 9 by an audience stretching from Vermont to Nova Scotia. The content of the broadcasts covers the great events of Bible history in their historic setting. The program was decided upon when it was discovered that the Church School of the Air had a large adult audience as well as a "class" of thousands of children. An evidence of the earlier program's reception through the years is the fact that literally thousands of people have written in asking for the free handbook describing the course and its "teachers."

New Hampshire Baptists Plan Busy Season

The New Hampshire Baptist convention begins its fall program each year with three significant meetings: the laymen's retreat, the ministers' conference and the women's house party. This year the last two mentioned were held simultaneously Sept. 6-8 at the University of New Hampshire. The laymen's retreat was held at the Hampshire House in Gilford Sept. 10-11. Inspiration, business and fellowship, in that order, seemed to be the order of the day. The ministers heard a series of lectures on "Daniel and Revelation" by Prof. James P. Berkeley of Andover Newton Theological School and an address entitled "A Layman Looks at Theology" by J. Duane Squires, president of the New Hampshire Baptists. The laymen's and women's meetings were addressed by missionaries, home and foreign, and plans were formulated for aggressive programs in the coming year.

Maine Congregationalists Launch Year's Program

A joint meeting of ministers, conference committees and lay officers of the Maine Congregational conference was held at Ocean Park Sept. 6-8. This "fall institute" is an annual planning conference for all phases of the Maine Congregational program. Fred Buschmeyer, associate minister of the Congregational Christian General Council and director of the denomination's commission on the ministry, was the principal speaker. He stressed the importance of the church's mission to extend and intensify the Christian fellowship in the nation and the world. At the meeting of the conference's committee on church unity initial steps were taken in an effort to find a rapprochement with the Committee for the Continuing Congregational Churches, an antimerger group.

And So Forth

Eleanore C. Beane, 18, of New York city, has been announced as the first winner of a new scholarship in memory of A. Ritchie Low, Vermont pastor whose plan for increasing interracial understanding is well known in Christian circles everywhere. The scholarship, established by Howard C. Ackley, president of Green Mountain Junior College in Poultney, Vt., long an admirer of Mr. Low and his work, will be awarded annually to a Negro woman.

Ralph Cook, Maine Quaker who was the first man to be sent to prison for failure to register for the draft, has been paroled and has re-entered Earlham College. Paul Cates, another Quaker youth who took a similar stand, has also been paroled and has returned to Haverford College.

NATHANAEL M. GUPTILL.

Segregation Case Gets Council Aid

F. C. of C. Files Brief in Petition Now Before Supreme Court—Protestants of New York Aid Youth

NEW YORK, Oct. 12.—The Federal Council of Churches has filed a "friend of the court" brief with the Supreme Court in the petition by Heman Marion Sweatt, Texas Negro, for a review of the case in which he was denied admission to the University of Texas. The council's executive committee at its Sept. 20 meeting approved the request of its department of race relations to file the *amicus curiae* brief. This is the first time the council has taken such action. In doing so, it notes that the Presbyterian Church, U.S., dissociated itself from the filing of the brief by vote of its representatives on the executive committee. The brief declares that "the right to enjoy and exercise the inalienable rights with which every man is endowed by his Creator is not and cannot be confined to physical existence." It contends that "segregation in the matter of a place to live means the ghetto; segregation in matters of the mind and spirit means second class citizenship." In filing the brief the council advised the Supreme Court that it was acting because of its "interest in and concern with the legal, ethical and religious principles which . . . are challenged by the decisions of the courts below enforcing segregation as a result of the fact of race."

Protestant Council Reviews Its Activities

At the fall meeting of the Protestant council of New York last week, presidents of the various borough divisions and chairmen of departments reported on the widespread activities conducted by the council now and during the past few months. The 150 programs provided during the summer by the hospital music guild were attended by more than 8,000 veterans and other patients, 15,000 boys and girls attended daily vacation schools, 420 children are enrolled in the five experimental "group work centers" opened since July in the Bronx, 300 boys and girls participated this summer in interchurch softball leagues, 9 leadership training schools have opened this fall, 17,000 children are enrolled in the 300 released time and afterschool centers opening this week, 2,000 displaced persons were met upon their arrival at the piers by council reception committees. It was reported that 9,244 churches, individuals, business firms and foundations have contributed to the council a total of $212,358 since Jan. 1.

Protestant Churches Cooperate In City's Youth Program

New York Protestant churches are playing an important part in the overall plan developed by the city's youth board for attacking the local youth problem. The board's Bronx pilot project is looked upon as the testing and proving ground for a procedure which came out of a long, intensive planning period. Community centers open

to all people regardless of race, creed, color or national origin were established to serve as "instruments for enhancing the welfare of the entire community and not as the tools for the advancement of any particular religious group or institution." A group worker is assigned to each community center. The centers now operating in the Bronx pilot project under the auspices of the Protestant council are serving 238 children. Other centers in Manhattan and Brooklyn, to be patterned on the Bronx experiment, will open in November.

Union Has Largest Entering Class

The largest number of new students ever to enroll at one time at Union Theological Seminary, 280, was reported this week by Pres. Henry P. Van Dusen. An all-time peak enrollment of 550 is expected for the academic year. Forty students from 23 foreign countries exclusive of Canada have registered. The seminary opened its 114th year with a matriculation service in the James memorial chapel. At this service Cyril Charles Richardson, who became an instructor in the seminary in 1934, was inducted as Washburn professor of church history. The service marked the 100th anniversary of the instituting of church history in the seminary curriculum.

Council Sponsors Protestant Labor Schools

The second session of the Protestant labor school sponsored by the human relations commission of the Protestant council opened Monday evening at the Presbyterian Institute of Industrial Relations. It will continue on successive Monday evenings through Dec. 12. The school is open to union members and to management leaders. Each evening one period is to be devoted to developing ability to participate in meetings and in speaking and discussion, and to a study of parliamentary law. A second period will be given over to a series of programs under the general topic "Toward Better Labor Relations." Use is to be made of a new series of case studies entitled "Causes of Industrial Peace." Marshall Scott, director of the Presbyterian Institute of Industrial Relations, is dean of the school. Meanwhile, the Bronx division of the council, in cooperation with the Northwest Bronx school for Christian leadership, is conducting on six successive Tuesday evenings a Protestant labor course of its own.

And So Forth

The Fifth Avenue Presbyterian Church, Manhattan, is conducting a series of daily services to run Monday through Friday of each week from 12:30 to 12:50 p.m. In announcing the series, John Sutherland Bonnell, pastor, explained that the services are designed to meet the need caused by the termination of similar services formerly conducted at the Collegiate Church of St. Nicholas, which is to be razed to make way for an office building.

The 27th annual celebration of the British Harvest Festival was conducted at vespers Sunday afternoon at Trinity Protestant Episcopal Church, Manhattan. Nearly 1,000 persons heard an address by Canon Alan Richardson of Durham Cathedral, England, who said that in England the festival is growing in popularity among miners and city dwellers as well as among rural residents. An offering was taken for the Bishop of London's reconstruction fund, and fruits and vegetables were contributed for distribution to charitable institutions.

A testimonial dinner was tendered recently to Clarence C. Stoughton, president of Wittenberg College, who is retiring as executive director of the Lutheran Laymen's Movement and of the United Lutheran Church's stewardship office.

John F. Bauchmann has returned to the pulpit of St. Jacobi Lutheran Church, Brooklyn, after a year as Lutheran World Relief representative with CRALOG in the French zone of Germany.

J. Henry Carpenter.

Southern Churchwomen Plan to Help Negroes Gain Rights

At a meeting last month in Atlanta, 150 key women churchworkers from 12 southern states adopted a program aimed at achieving civil rights for Negroes, Religious News Service reports. The program calls for a canvass of the 12 states to obtain signatures to pledges expressing concern that constitutional freedoms are not shared by all persons in the south and setting forth the belief that as a matter of religious conviction there must be "fulfillment of equal justice under the law." It also asks that southern churchwomen support "liberal pastors," and that they accompany their Negro employees to the polls to safeguard their voting rights. The conference at Atlanta was sponsored by the Southern Regional Council. In formulating the program, the delegates agreed that churchwomen must visit law courts, examine public records, study police department functions, and take complaints of civil rights violations to local and federal judges and to grand juries.

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Adopt Hindi as Indian Language

Constituent Assembly Authorizes Use in Official Matters—Study of English to be Retained

TRUVALLA, INDIA, Sept. 27.—The controversial question of a common language for the Union of India was settled recently when the Constituent Assembly adopted an article to be included in the constitution providing that Hindi in the Devanagari (Sanskrit) script shall be the official language. Hindi and languages akin to it, like Punjabi, Bengali, Marathi and Gujarati, are spoken in the northern provinces. In the south, languages of a different family —Tamil, Telugu, Malayan, Kannada and others—are spoken. In the recent past these have taken much of their vocabulary from Sanskrit, but the essential structural differences between the two linguistic groups remain. As finally adopted, the constitutional article represents a compromise to meet the objections of the southern provinces. It permits any province to prescribe, with the consent of the president of the Union, the use of Hindi "or any other recognized language" for official purposes in that province. The recognized languages are Assamese, Bengali, Kannada, Gujarati, Oriya, Punjabi, Sanskrit, Tamil, Telugu and Urdu.

Hope One Language Will Bind People Together

The adoption of Hindi as the official tongue for the whole of the Union of India marks a revolution in linguistic developments in this land. As Rajendra Prasad, president of the Constituent Assembly, said in a formal statement: "Never before in our history have we had one language for the administration of the country as a whole. We have accomplished the political unification of the country. We are now about to forge another link which will bind us all together. Sanskrit is the language in which our religious literature is enshrined. It is studied in all parts of the country. But it has never been used for administrative purposes. . . . Now it must adapt itself to the demands of the time." The constitutional article adopted by the Constituent Assembly declares that it shall be the duty of the Union to promote the spread of Hindi and develop it so that it may serve as a "medium of expression for all the elements of the composite culture of India," and to "secure its enrichment by assimilating into it, without interfering with its genius, the forms, style and expressions" used in Hindustani and other languages of India, drawing wherever necessary for its vocabulary primarily on Sanskrit and secondarily on other languages.

English Will Not be Abandoned

The article provides that English shall continue to be used for official purposes for the next 15 years, after which the Indian Parliament may prescribe the use of English for specific purposes. The universities commission appointed some time ago by the government of India, with S. Radhakrishnan as chairman, advocated in its report that English be retained as the medium for federal business until the provinces are ready for the change-over to Hindi (which will be after their schools have had a chance to spread knowledge of that language). The commission emphasized that the study of English should nevertheless be continued. "If for sentimental reasons we were to give up English altogether, we would be cutting ourselves off from the living stream of ever growing knowledge," the commission's report says. "Unable to have access to this knowledge, our standards of scholarship would deteriorate."

Reiterate Secular Nature Of Indian State

The universities commission devoted considerable attention to the place of religion in the Union of India. At a press conference Dr. Radhakrishnan said that since India is a secular state it cannot identify itself with any one religion. The commission recommended that institutions be established for "silent meditation," where the lives of religious leaders like the Buddha, Jesus, Mohammed and Confucius might be studied "in a reverent and dispassionate way." Dr. Radhakrishnan said that this would be in consonance with the general spirit of the country, that it would make people realize that "our destinies are ruled by an unseen power." Popular reaction to this interpretation of the commission's views on religion is that it is not quite clear. When the full report is published, we shall know more of the commission's definite recommendations.

Missionary Educator Helps Provincial Government

The education department of the Madras provincial government has secured the serv-

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ices of E. W. Menzel, well known educator and minister at the American Evangelical Mission in the Central Provinces, to help it evolve suitable attainment tests. Mr. Menzel has now organized a number of study groups for teachers under the auspices of the South India teachers' association and the Madras teachers' guild. These groups are working to produce reliable and efficient tests in the various subjects taught in the schools. When the tests are ready they will be sent to all the schools in the province for experimental use. In this undertaking the provincial department has also secured the cooperation of the St. Christopher Training College for Women in Madras, a union institution supported by various Christian missions in south India which for many years has been offering excellent training to women graduates of universities who wish to become teachers.

Relates Ideas of American Indians, Hindus

In a recent interview Jeanne Dumas of the U.S., who is in India to study anthropology, stated that there are similarities between the American Indians and the people of India. What has impressed her most in this respect, she said, is that there existed among the American Indians the first four avatars, or incarnations, of the god Vishnu: *matsya* (fish), *kurma* (tortoise), *varaha* (pig) and *nara-simha* (lion-man). Instead of the lion-man, she points out, the American Indians had the rabbit-man. Miss Dumas said further that the American Indians believed in the karma philosophy.

P. Oomman Philip.

Interracial Communion

Chapel Hill, N. C., Pastor Is Assisted by Negro Pastor Who Also Is Janitor

Chapel Hill, N. C., Oct. 11.—On World Communion Day at the local Presbyterian church, C. M. Jones, pastor, was assisted in conducting the communion service by a Korean minister studying at nearby Duke University and a Negro pastor who serves the white church as janitor. This month the parish is observing its centennial with a program designed to portray the past as the foundation for future development. In one service four members ranging in age from 20 to 88 will evaluate their personal experiences in the church. A historical pageant will present the work of four leaders in decisive periods of the church's history. The observance will conclude with a panel of leading churchmen discussing "The Present Task of the Church."

Two Negro 'Firsts'

When he named Leroy Jones of Kinston, N. C., an alternate to the U.S. Military Academy at West Point, Frank P. Graham became the first southern senator to nominate a Negro to that institution. Jones, a premedical student, was named on the basis of a competitive examination. J. C. Paige of Siler City, N. C., this summer became the first Negro invited to address the British Association for the Advancement of Science. Dr. Paige, who received his Ph.D. at McGill University in Montreal last January when he was only 19 years old, is also the youngest Negro granted that degree by an American university.

North Carolina Council to Aid CROP Drive

The North Carolina council of churches at its annual meeting in High Point elected as its head Clyde A. Milner, president of Guilford College. Speakers at the meeting were Mable Head, observer at the U.N. for the United Council of Church Women, and George D. Kelsey of the Federal Council of Churches' staff. The council is cooperating with the Christian Rural Overseas Program (CROP) in its campaign to secure in the state this fall 150 carloads of farm commodities for relief. L. Y. Ballentine, state commissioner for agriculture, is chairman of the campaign.

And So Forth

The North Carolina Presbyterian synod at its meeting in September declared its support of Rep. Graham Barden in his stand against federal aid to parochial schools and called for outlawing the Ku Klux Klan in the state.

Clifford H. Peace, Methodist minister, has been detached by his conference to become chaplain at the R. J. Reynolds tobacco plants in Winston-Salem. Mr. Peace will be employed by the company as personal counselor to its employees.

Clovis G. Chappel, widely known pastor of First Methodist Church, Charlotte, retired at the recent session of the Western North Carolina Methodist conference.

George B. Ehlhart, registrar and librarian of Duke University divinity school, has been elected president of Brevard, Methodist junior college in western North Carolina.

In recent elections 2 North Carolina counties voted for and 2 against state-owned liquor stores. In 21 counties votes are pending on the outlawry of the sale of beer and wine, now illegal in 35 counties. R. M. Hauss, secretary of the Allied Church League, has announced that next year the fight against liquor stores will be intensified in the eastern part of the state, which now is the stronghold of the wets.

Henry G. Ruark.

L.W.F. Sends Shoemaking Equipment Abroad

One of the largest items in Lutheran World Relief shipments overseas during August was nearly 10 tons of shoe manufacturing equipment, the gift of a firm from which the agency recently purchased a large number of shoe soles. August shipments totaled 219,656 pounds and were valued at $122,765. Goods went to Germany, Poland and the Middle East.

India Lutherans Progress Toward Unity

Three of the 10 bodies associated in the Federation of Lutheran Churches in India have approved the draft of a constitution for a proposed Evangelical Lutheran Church in India.

A CORRECTION

Through an editorial error, "Parson Jack," rabble-rousing preacher of Columbus, Ga., was referred to in the Nashville news report in the Sept. 21 issue as "Parson Joe." The name is Jack.

China Undergoing Gradual Change

Situation Still Unclear—Americans Hope for End of Blockade—Christians on Consultative Council

SHANGHAI, Sept. 24.—It is difficult to interpret recent events here accurately and fairly; the dust has not yet settled. Reports from the countryside vary and are often contradictory, while even in Shanghai the picture is complicated. Certain things, however, are clear. The "People's government" is strong, and even its enemies believe that it will continue. The profound change in Shanghai is particularly noticeable in the new position in which foreigners find themselves. Their old days of power and prestige are gone. The government plans to "de-emphasize" Shanghai, dispersing its population, moving industries to the interior and in general reducing the economic dominance of the city. The problems of readjustment to the new plan have been increased by the Kuomintang blockade. Despite these difficulties and the serious summer floods in the Yangtze and Yellow river valleys, prices—particularly of rice and other staples—are lower than they were early in the summer. The Communists are confident that they can meet and overcome all problems, and among the people there is general, if sometimes grudging, recognition of the energy, devotion and incorruptibility of their workers.

Official, But Not Individual, Antagonism to Americans

The establishment of the national communist government is expected soon. Americans here are speculating about whether and when the United States will recognize the new government. The deep suspicion with which the Communists view U.S. policy and action is a hard fact affecting the life and work of every American in China. However, despite the constant press campaign against the United States, only a few isolated instances have demonstrated any ill will toward individual Americans. Many have commented in happy surprise on the evidences of friendliness and good will they have experienced in casual contacts on the streets of Shanghai.

Many U.S.-Bound Missionaries Hope to Return

Today, almost exactly four months after the end of the battle for Shanghai, the S.S. General Gordon is in port, the first large commercial passenger liner to enter through the Kuomintang blockade. She will carry 1,222 outgoing passengers, fewer than her full capacity. A majority will be European refugees bound for resettlement in other lands. Aboard are 377 Americans, of whom 66 adults and 21 children are related to 19 Christian missionary organizations. Ten of the 66 adults are of retirement age and four are returning on regular furloughs. Most of the others are rejoining their families in the U.S. or are being invalided home. Thirty-five say they hope to return to China to work. It is clear that this departure does *not* represent a general withdrawal of missionaries from Shanghai and the Yangtze valley. Although the General Gordon is being referred to in some quarters as an "evacuation" ship, this trip is a regularly scheduled commercial run.

Treatment of Christians Depends on Locality

So far as this correspondent is able to learn, there has been no interference in the work of the churches in Shanghai, although less happy reports have been heard from some other cities and rural areas. Apparently the determining factor in each case is the attitude of local authorities. The announced policy of the People's government guarantees religious freedom. How this guarantee will be interpreted can become clear only after a central authority is established. The general attitude of Shanghai Christians was expressed by leaders of national Christian organizations at a reception for the missionaries departing on the General Gordon. They said that they recognized the difficulties confronting the church but hoped and believed that "out of it all. . . . a purer and stronger church will emerge." They made it clear that missionaries would still be needed and welcomed, though probably in a new pattern of work. A written statement signed by these leaders is to be addressed to the church abroad.

Christians to Serve on People's Consultative Council

The People's Consultative Council now meeting in Peiping to assist in the establishment of a national People's government includes an invited delegation of "democratic leaders from the religious world." On it are two Buddhists, one Moslem as an alternate and five Protestants: Y. T. Wu, editor of the Association Press; T. C. Chao, dean of Yenching University's school of religion and one of the presidents of the World Council of Churches; Cora Deng of the national committee of the Y.W.C.A.; H. Y. Chang, editor of the *Christian Farmer;* and Liu Liang-mo, who has just returned from serving in the U.S. as a staff member of the United Service to China Fund. Dr. Wu was elected to serve on the council's presidium, as was also, as a specially invited member, Wu Yi-fang, president of Ginling Women's College. T. L. Shen is a member of the delegation of "democratic educators" from Shanghai. The fact that no Roman Catholics were invited is attributed here to the Vatican's recent strictures on communism.

Christian Colleges Open Fall Terms

Enrollment in the upper classes of the Christian colleges and universities has decreased, partly because of the departure of many students to enter the government's training institutes or official agencies and partly because of the departure before the Communists came of students able financially to attend private institutions. In some cases curriculum changes have had to be made. As might be expected, courses in civics have been completely altered. The "new democracy" is being emphasized in political science, and in one case ethics has been dropped. But the greatest immediate effect has been on the administrative side. Students have insisted on participation of students, faculty and servants in administrative matters. Just now four of the colleges are being governed by "admin-

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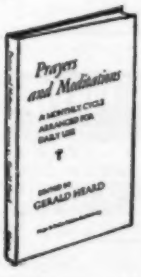

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istrative committees," though no permanent policy has been laid down.

Plan Union of Evangelism And Handicrafts

The National Christian Council this summer sponsored a number of "forward movement conferences" throughout China. From the council also comes the story of a meeting of pastors held under the auspices of the Church of Christ in China at Choutsun, Shantung, June 29-July 14. The first hour of each day was spent in discussion of the new people's democracy, the next two hours in Bible study. The conference then divided into two groups which under expert instruction practiced the techniques of bee keeping and spinning. Plans were worked out for the meeting of the synod, and for an agricultural and industrial training institute to offer courses in woodcraft, spinning, gardening and the care of livestock. This pattern of combining evangelism and handicraft typifies the new situation faced by church workers in China today.

And So Forth

The Nanking Christian council this summer sponsored a two-day retreat for training leaders of 13 vacation schools, a youth conference attended by more than 100 students representing five denominations at which a union organization of Christian youth in the city was set up, and a six-week lay training program attended by 70 persons. The annual meeting of the council, held June 20, was attended by 100 delegates. During the meeting four new churches joined the council.

Some 60 Shanghai missionaries joined with other Americans in a petition to the U.S. state department urging measures to facilitate the resumption of shipping to the city, normal trade with China and the continued expression of the traditional friendship of America for China through missionary, educational, medical and cultural work. Americans who hope to continue in Shanghai feel that the blockade of the city by the Kuomintang is not only a discomfort but an embarrassment, and would welcome its termination.

Tomorrow the Week of Witness sponsored by the National Christian Council begins. Special materials in Chinese for observance of the week and for World Communion Sunday have been sent to churches throughout China. The day has also been designated Religious Teachers Sunday by the National Committee for Christian Religious Education. The lay workers who assist the teaching work of the church will be honored and cooperation between the home and the church will be promoted.

PAUL W. MORTZ.

Methodist Youth Ask End Of Racial Segregation

The ninth annual National Conference of Methodist Youth, held at Lycoming College, Williamsport, Pa., Aug. 29-Sept. 4, adopted resolutions asking removal of racial segregation and discrimination in the Methodist Church, specifically the abolition of the Central jurisdiction, composed entirely of Negro churches.

Give Up Plan for Interfaith Chapel

Gift of Jewish Worship Center to Boston City Hospital Forces Change— Launch New Radio Series

BOSTON, Oct. 10.—Plans being worked out by Protestants, Jews and Greek Orthodox for an interfaith chapel at Boston city hospital (see The Christian Century for Aug. 24) were abandoned when the Rabbinical Association decided to accept the offer of M. Grossman to provide funds for a Jewish worship center there. A Roman Catholic chapel had already been provided for. The Protestant Chapel Fund, in which the Greek Orthodox Church is also interested, now is going ahead with plans for a proposed chapel. When it appeared that no space would be available for it in the hospital, a delegation visited Mayor Curley's office to see what could be done. Later the city council authorized the construction of an addition to the administration building so the chapel could be accommodated. Collection of funds has lagged to date, but the committee in charge is now conducting a campaign to secure $30,000 in gifts from churches and individuals. John M. Billinsky, Protestant chaplain at the hospital, is secretary of the committee, and Dr. William R. Morrison of the medical staff is chairman.

Plan Weekly Radio Broadcast

The Massachusetts council of churches is conducting weekly workshop sessions at the new Boston University school of theology to plan for a new weekly radio broadcast, "Churchmen View the News," which it will sponsor. Dwight C. Smith, pastor of Mount Vernon Congregational Church, Boston, will be commentator on the program. The council inaugurated the United Evangelistic Advance at a meeting at St. Paul's Cathedral, with E. G. Homrighausen of Princeton Theological Seminary, director of the nationwide Protestant movement, as counselor. At a separate meeting, churchwomen were addressed by Ruth Isabel Seabury.

Newburyport Unitarians Restore Steeple

The First Religious Society (Unitarian) of Newburyport has restored the 148-year-old spire on its meetinghouse. At a "Steeple Sunday" service dedicating the project, John P. Marquand, novelist who is a member of the parish, said: "The people of Newburyport throughout this town's long history have never been motivated solely by the dialectic of materialism. Because they never have been, and I hope they never will be, they are rebuilding this church steeple so that it will stand for another century, and I hope much longer, as proof that there are other worlds than ours."

Discuss Church and Economic Life

The Massachusetts council of churches' department of the church and economic life, in cooperation with Harvard University's school of business, sponsored a

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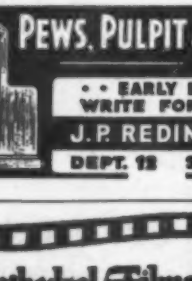

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Cambridge recently a three-day conference at which the following questions were discussed: "What can the church do to improve economic life?", "How can industrial relations be improved?", "What are the need and opportunities for religion in business?" and "Can greater security of employment be achieved?" Among those participating in the panel discussions were Wallace C. Speers, vice-president of James McCutcheon & Co. of New York; Edmond F. Wright of the John Hancock Mutual Life Insurance Co.; Prof. Douglass V. Brown of the Massachusetts Institute of Technology; Prof. Benjamin M. Selekman of Harvard; Prof. Herbert Gezork of Andover Newton Theological School; and Albert G. Clifton, C.I.O. legislative agent for Massachusetts. Attendance at the meeting was not large.

Catholic Hospital Will Reinstate Doctors, If—

Four Greenfield physicians who were fired from the staff of the (Roman Catholic) Farren Memorial hospital last November because they approved the state medical rights referendum, have been told that if they wish to be reinstated they must cease all agitation in favor of birth control, abide by all the rules of the hospital and agree not to resign immediately if reinstated. They must also subscribe to the following: "We regret our error, confess our wrong and admit our mistake. We are to take no public stand on birth control and kindred subjects which might be in opposition to the stand of the Catholic Church. . . . We are to resign from the Planned Parenthood League and similar organizations, and have no part in them."

And So Forth

Named clinical professor of bacteriology and immunology, Dr. William H. Hinton becomes the first Negro professor at Harvard. At Wellesley College, another Negro, William Cousins, recently a graduate student at Yale, has been appointed an instructor.

Norman Spicer, for the past four years chaplain to Episcopal college students in the Boston area, has been appointed to a similar position recently created in the diocese of New York.

Mr. and Mrs. Alfred D. Heininger have succeeded Mr. and Mrs. Arthur G. Robinson as superintendents of the Walker missionary homes at Auburndale, which are conducted by the American Board for Foreign Missions as a place of residence for missionaries on furlough.

Stanley E. Anderson has left Belleville Congregational Church, Newburyport, to become director of religious education for the combined church school sponsored by the United and Centre churches of New Haven, Conn. He will also serve as assistant minister at Centre.

With a vesper service addressed by E. Stanley Jones, Maple Street Congregational Church, Danvers, yesterday concluded a week of dedication ceremonies for its new Georgian style building which replaces the one destroyed by fire in May 1944. The church, of which Paul Simpson McElroy has been minister since shortly before the fire, has been holding its worship services in the local Masonic temple.

Hubert A. Allenby, pastor of Winslow Congregational Church, Taunton, with his wife, a son and a daughter were drowned this summer when a cruiser on which they were vacationing sank in heavy seas. Five other persons drowned; only the captain and another son of Mr. Allenby survived.

Before he left for Greece to become metropolitan of Philadelphia, Bishop Athenagoras was tendered a farewell reception at the Greek Orthodox School of Theology here. KENDIG BRUBAKER CULLY.

Presbyterians to Continue Work in Communist Areas

The Presbyterian, U.S.A., Board of Foreign Missions has announced that it has "evolved steps" to carry on its activities in areas under Communist control. It will continue to distribute in its mission fields selected literature on communism, to hold conferences on Christianity and communism, issue statements on issues arising in Communist-held areas, and release information to keep churches at home informed on its policy and on its cooperation with other church groups on the problem.

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Protest Church Nonunion Policy

New Haven Council Plans Forum to Lay Information on Explosive Issue Before Local Parishes

NEW HAVEN, CONN., Oct. 12.—During the past summer local labor organizations have again been protesting the employment by Protestant churches of nonunion contractors to redecorate and do other work on their buildings. Their protests were laid before the social relations committee of the New Haven council of churches, with a request that steps be taken to forestall a demand that one of the churches be picketed. The committee sent to the New Haven building and construction trades council a statement informing it that the committee has no power to issue binding directives in regard to contracts between individual churches and contractors. To its constituent churches it recommended that union labor be employed wherever possible, pointing out that organized labor does not expect the churches to let a contract to a union employer unless his quality of workmanship and his integrity equal those of a nonunion employer. In order that laymen in local churches who are responsible for building and improvement projects may become better informed of the issues involved, the committee is planning a panel discussion to be held Nov. 21 at Trinity parish house. Church trustees, contractors and labor representatives will be represented on the panel. Invited to the forum will be local ministers and representatives of church boards of trustees. The unions' first protest to the churches came two years ago, when three downtown churches engaged a nonunion contractor to do their work.

Yale Divinity School Enrolls 349

Yale Divinity School this fall has an enrollment of 349. One hundred and twenty students are in the first-year class, about one-third are veterans, 130 are married and 19 are from foreign lands. Speaking on the role of the school at opening ceremonies Sept. 20, Liston Pope, the new dean, declared: "We are not a kindergarten for learning by rote neat rules for unlocking the secrets of life, not a psychological clinic, not a year-long prayer meeting, not a revolutionary social movement, not a monastery. We are a community of learning and a community of faith."

Hiroshima Pastor Addresses Divinity Students

Addressing the Yale Divinity School student body Monday, Kiyoshi Tanimoto, pastor of the Nagaregawa Church in Hiroshima, Japan, said that, far from being resentful against America for the atom bombing, the people of Hiroshima are appreciative of the fine spirit which Americans have shown toward Japan, of the many helpful services offered by the occupation, of the gifts from American churches and of the gracious spirit shown Japanese who have visited this country since the war. "It is disappointing that so little has been done to rebuild our places of worship," he said. "People are responding to Christianity, but we must work fast. Japanese pastors need financial help, since their average salary is only $20 a month, not quite half the sum needed to meet minimum living costs."

New Haven Legion Asks Ban on Robeson

Members of the New Haven county American Legion have asked Gov. Chester Bowles to exercise the judicial powers of his office to prevent Paul Robeson, Negro singer and Communist apologist, from making any public appearances in Connecticut. Ernest Speers, spokesman for Voiture Locale 328, Forty and Eight, a group affiliated with the legion, says that the purpose is to prevent disorders such as occurred when the singer appeared at Peekskill, N. Y., in a public concert. However, Pierce Clark, adjutant of the legion's Connecticut department, has stated that the action taken by the New Haven unit was without the knowledge of state officials and does not represent official legion views. Gov. Bowles has thus far made no reply to the request.

And So Forth

Unemployment compensation claims reported by the state labor department for the week ending Oct. 1 totaled 49,367 as against 53,585 the previous week. The situation is still bad as compared with that a year ago, when for the same week claims totaled only 24,489. The greatest number of claims came from Bridgeport with about half as many coming from each of four other cities: Hartford, New Haven, Waterbury and New Britain.

Robert E. Luccock, for the past five years pastor of St. Paul's Methodist Church, Northport, L. I., has been called to the pastorate of the Church of the Redeemer (Congregational) here. He succeeds Philip Gordon Scott, who resigned after a 12-year pastorate last February to go to Westmoreland Congregational Church, Washington, D. C.

Paul Schubert, formerly professor of early Christian literature on the federated theological faculty of the University of Chicago, is the new professor of New Testament language and literature at Yale Divinity School. He succeeds Clarence Tucker Craig, now dean of Drew Theological Seminary.

Rabbi Joseph H. Gumbiner has been appointed director of the Hillel Foundation at Yale University. He succeeds Rabbi Samuel Sandmel, who resigned last June to join the faculty of Vanderbilt University, Nashville. Rabbi Gumbiner will conduct religious services and other activities for Jewish students at the university, and serve as their religious counselor.

E. RALPH WINOAG.

Brethren Sponsor 'Live with the People' Tours of Europe

The Brethren Service Commission has arranged a series of one-month tours for members of the Church of the Brethren who wish to visit and live for that length of time with the "common people" of Europe. The first party left New York Sept. 25 under the direction of L. W. Shultz, a former representative of the commission in Europe.

Turks Welcome Economic Study

Publication in Press of 20th Century Fund Report Spurs Criticism of Nation's Statism

ISTANBUL, TURKEY, Sept. 26.—Reproduction in the Turkish press of the report on economic conditions in this country made by M. W. Thornburg for the (U.S.) 20th Century Fund has been an important occurrence. This is mainly because it is impossible for Turkish citizens themselves publicly to lay bare—as does the Thornburg report—the defects of that philosophy of statism in which the present regime and the party in power are grounded. Although the report is marred somewhat by a number of inaccuracies in reference to past events, and in a few cases by failure to give data in support of statements, by and large the picture it draws is accurate. Possibly other economists will now be stimulated to formulate useful criticism of this country's economic policy. The attacks of the opposition, however violent, have always failed to uncover basic errors in the government's economic planning. After all, Djelal Bayar, leader of the opposition, was until 1938 largely responsible for the implementation of that planning.

Suggest Formation of Third Party

When Djelal Bayar founded the first opposition (Democratic) party three years ago and rallied to it all the numerous discontented, he aimed at removing from power the party which has run the country for a quarter of a century and to which he and his friends had belonged. The struggle to accomplish this has remained in the realms of policy and personal antagonism. Although the people do not deny that political progress has been made through the very existence of genuine opposition, they are beginning to wonder whether any profitable change would be effected if the Democratic party really came to power. In view of their skepticism, an appeal was recently made to independent-minded persons to form a "third force"—the importance thus far of other parties being almost negligible—so as to arouse the country to a higher level of politics and more efficient action. The response is reported to be encouraging.

Government Enterprises Sustain Losses

Meanwhile, the government has severe problems on its hands. In spite of the many privileges extended to them, a number of state-owned enterprises have sustained losses which practically absorbed the profits made by all the others. Then there are the ever deteriorating condition of foreign trade and the chronically strained state of Turko-Soviet relations to contend with, as well as general discontent at home. Next month will come the crucial test of by-elections.

Syria Withdraws Hand Of Fellowship

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this country by the Syrian regime headed by Col. Hinnawi and Atasi which came into being after the violent overthrow of Hüsnü Zaim. The new regime decided immediately to cancel the contract under which 100,000 tons of sorely needed wheat were to be supplied to Turkey. It is reported that Turkish citizens are no longer allowed periodically to cross the boundary to look after their Syrian properties. There had been high hopes of Turko-Syrian cooperation when Gen. Kazim Orbay, former Turkish chief of staff, was invited to Syria to prepare a report on that country's army. After the new regime came in, he was given only a few days to complete and hand over his report, although care was taken to avoid having the termination of the mission appear like an insult to Turkey. Hüsnü Zaim's regime had created a feeling that in friendly cooperation with it Turkey would be serving the cause of peace in the Middle East. It is the realization that Turkey's desire for cordial relations is not reciprocated by responsible Syrian officials, plus the realization, driven home by the violent overthrow of Zaim's government, that foreign political interests are still able to provoke *coups d' état* in Syria, that is causing misgivings in this country.

Bulgarian-Turkish War Of Nerves Continues

Bulgaria seems to be waging a sort of minor war of nerves against Turkey. This country is trying to be firm, but to guard against reacting in a manner that might prove explosive. Some time ago the Bulgarian consul complained to the police that two political refugees from Bulgaria had attempted to kidnap from the consulate two other refugees who, having repented and decided to return home, were living there. The police were able to issue a communique denying the whole story, which was obviously untrue. Nevertheless the Bulgarian authorities saw fit to protest. A few days later a bomb exploded in the doorway of the Turkish consulate at Plovdiv, Bulgaria. The Bulgarian government said that it was probably placed there by people who wished to disrupt relations between the two countries, but nothing has been done to apprehend the offenders. Turkish public opinion has been stirred by word that three young citizens, all intellectuals, have gone secretly to Bulgaria. One was a teacher. Both the others had been teachers, but one was working for the daily with the largest circulation in the country and the other was preparing radio plays for the Ankara broadcasting system.

E. Gueron.

Cancels a 'Holy Hour'

Catholic Archbishop Refuses to Bow to New Orleans Segregation Policy

Oakdale, La., Oct. 12.—Roman Catholic Archbishop Joseph F. Rummell of New Orleans canceled the local Holy Name Society's annual "Holy Hour" scheduled for Oct. 2 after city park officials, where the observance was to take place, demanded that segregation regulations be enforced. The archbishop announced the cancellation a few hours after his return from a visit to Rome. Before taking the action he tried to gain consent for a mixed procession and observance at which societies would be arranged alphabetically, pointing out that since this was a religious affair orderliness and disciplinary control would be guaranteed. Park officials, however, stated that the ruling against nonsegregation had been made "for the good of the community" and that, as in former years, there would be no lifting of regulations providing for racial separation of the worshipers.

Reject Proposal to Standardize Teachers' Salaries

By a 10,108 to 2,670 vote, Mississippi's teachers have rejected Gov. Fielding L. Wright's proposal to establish a standard statewide teachers' salary rate based on training, experience and the national teachers' examinations. The results of the vote, conducted in a series of district meetings of white and Negro teachers held the last two weeks in September, jeopardize any future effort in the state to equalize the salaries of teachers of the two races. Surprisingly, Negro teachers rejected the plan by a vote of 4,579 to 208. The Mississippi association for teachers in Negro schools states that the Negroes' opposition was based on the fact that they had not been consulted in formulating the proposed salary schedule plan. No official stand was taken by the Mississippi education association, organization of white educators. However, some white teachers objected to the requirement that they submit to the national teachers' examination as a preliminary to determination of salaries.

Mississippi Methodists Observe 150th Anniversary

Mississippi Methodists have been celebrating the 150th anniversary of the introduction of Methodism into the Mississippi territory. The observance has centered at the Washington church six miles east of Natchez, oldest Methodist parish in the state, of which W. L. Elkin, Jr., is pastor. The church occupies the second-oldest Methodist building in Mississippi; it was erected in 1828, the same year as the church at Woodville, which is considered older. The "Methodist Hour," radio program broadcast every Sunday over an independent southern network, originated in the Woodville church on Oct. 9, with Bishops Marvin Franklin and Paul E. Martin, of the Jackson and Little Rock areas respectively, participating. Music was provided by the Millsaps College singers. Bishop Franklin preached at the morning worship service and Bishop Martin at a joint evening service held in the Washington church. On Monday W. W. Sweet of Southern Methodist University, outstanding authority on Methodist history, spoke at the Washington church. Final services were held Tuesday morning.

Plan Expansion of Care For Mentally Ill

Mississippi is in the midst of planning for widely expanded facilities and more adequate care for its mentally ill. After lengthy study of the problem, the board of trustees of the state's three mental institutions has drafted for the legislature a blueprint for a program which it believes would provide the best possible care for all patients. It calls for new buildings, more employees so that the present custodial care can be ex-

panded to include treatment, facilities for occupational therapy, and other improvements in the present setup. To inaugurate the new program, the budget would have to be raised from the present $4,044,000 to $7,365,997.

And So Forth

Scheduled for November trial in federal district court is a suit initiated by Gladys Noel Bates, formerly a teacher in the Jackson, Miss., Negro schools, seeking equal pay with white teachers. Miss Bates charges that she has been discriminated against by the Jackson school board under the 14th amendment to the U. S. Constitution.

Roman Catholic Bishop Jules B. Jeanmard of the Lafayette, La., diocese claims in a recently issued report that parochical schools in the nine parishes of the diocese are saving the state $1,822,377.34.

The Louisiana Methodist conference's annual pastors' school held at Centenary College, Shreveport, in September, was attended by 310 pastors and laymen. At a recent special session of the conference changes in the college's charter were approved and plans for expansion of the institution were endorsed. The conference is sponsoring a campaign for support of Methodist missionary work in Brazil as a special project in the denominationwide "Advance for Christ and His Church."

MINNS S. ROBERTSON

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Christopher Columbus (British) Florence Eldridge, Frederic March, Francis Sullivan. *Drama.* Columbus' long years seeking aid at Spanish court, his first voyage, subsequent frustration. *Panoramic,* technicolored, richly set, with great attention to authenticity of historical detail. Plot often scattered, so that some people and motives are not quite clear. M,Y,C

Father Was a Fullback (Fox) Betty Lynn, Fred MacMurray, Maureen O'Hara, Rudy Vallee. *Comedy.* As if losing an entire season's games and having the alumni hot after his job were not enough, university football coach is plagued at home by young daughters' emotional growing pains. When the latter problem is solved by his bumbling efforts, however, the other rights itself. Not particularly distinguished, but a *pleasantly humorous,* spontaneously performed comedy, with more emphasis on the domestic than the gridiron problem. M,Y

Miss Grant Takes Richmond (Col.) *Comedy.* Naïve secretary hired by bookie to front for him in his sham real estate office can't believe the business isn't legitimate, pushes her employers into respectability against their will by involving them in deserving housing project. *Innocuous,* rather contrived comedy. M,Y

My Friend Irma (Par.) *Comedy* based on radio series about predicaments into which all those connected with Irma (Marie Wilson) stumble because of her dimwitted enterprises. *Obvious* farce, much of the load carried by Dean Martin and Jerry Lewis, comic pair a few notches above Abbott and Costello, but of the same general species. Makes "comedy" use of drinking. M,Y

Tucson (Fox) *Comedy* set on University of Arizona campus, culminating in intercollegiate rodeo in which nonbelligerent sons of feuding ranchers are paired against each other. An unpretentious, *stilted* little film. Slanted toward teen-agers. M,Y,C

BEST CURRENT FILMS

For Family: Down to the Sea in Ships, The Great Dan Patch, The Green Promise, In the Good Old Summertime, It Happens Every Spring, Jolson Sings Again, Little Women, Louisiana Story, Sand, So Dear to My Heart, The Stratton Story, That Midnight Kiss, Top o' the Morning.

For Mature Audience: Alias Nick Beal, The Barkleys of Broadway, Champion, Command Decision, Edward My Son, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, The Quiet One, Quartet, The Red Shoes, The Set-Up, Sword in the Desert, Symphonie Pastorale, Task Force, The Window. 10-26-49

The Church Roll

Roland H. Bainton, Congregational clergyman on the faculty of Yale Divinity School, has been named winner of the Abingdon-Cokesbury award of $7,500 for his biography of Martin Luther, *Here I Stand.* The book will be published next year.

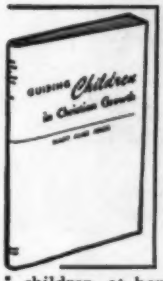
Dr. Marinus Van Weele of Sayville, N.Y., first missionary physician to receive his full salary from the American Mission to Lepers, has left for Paris, where he will study tropical medicine for a year. After that he will supervise five Protestant leprosy colonies in the Cameroons, Africa. He spent the past summer observing treatment methods in the U.S. government's leprosarium at Carville, La.

Former Gov. Horace A. Hildreth of Maine became president of Bucknell University at Lewisburg, Pa., Sept. 15.

After a year of service as a director of spiritual ministry and resettlement work for displaced persons in the British zone of Germany, Herbert Brokering has returned to resume his work at Capital University, Columbus, Ohio.

Recent deaths in the field of religion: Ernest J. Strassburger, pastor of Emanuel Evangelical and Reformed Church, Queens, N.Y., and former president of the New York synod of his denomination as well as of the Queens federation of churches, on Sept. 14, at the age of 50. . . . John Francis Dobbs, since 1940 president emeritus of Pacific University, Forest Grove, Ore., on Sept. 21, at the age of 79. . . . J. N. R. Score, president of Southwestern University, Georgetown, Tex., and former member of Methodist education boards, on Sept. 26, at the age of 53. . . . James D. Rankin, Jr., United Presbyterian minister who for more than a half-century was associate editor of his denominational paper, in Pasadena, Calif., at the age of 95. . . . Metropolitan Timothy Evangelides of Rhodes, who in June resigned his new appointment as Greek Orthodox archbishop of New York because of ill health, in Istanbul, Oct. 6, at the age of 69.

GUIDING CHILDREN in CHRISTIAN GROWTH



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Charles R. Murray, Secretary
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